worketh pacience, which if the haue her perfect worke, we shall be perfect and sound, not faynting in any thyng.

Wherfore as temptacions encrease, let vs encrease our confidence & prayers. Let vs say with the Prophet Dauid: Euen as the eyes of seruantes looke vnto the hand of their Mayesters, and as the eyes of a Mayden vnto the hand of her Maistres, so our eyes waight vpon the Lord our God vntyll he haue merey vpon vs. Finally let vs follow this woman of Canaan, whose fayth could not be ouercome by thrée repulses, euen of Christ him selfe, but in the ende obtayned euen that she would. For God by tẽptacion sẽketh not our onerthrow, but our greater victory, that the tryall of our fayth which is much more precious then gold (which though it be purged with fyre, yet perisheth not) might be at the last to our praise, honour, & glory, at the appearing of our Lord Iesus Christ: To whom with the father and the holy Ghost be all honour, glory, power, and dominion both now and euer.

Psal. 123

1. Pet. 1.

AMEN.

(.)

6 MA 50

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(.)

6 MA 50

A notable and marueilous *Epistle of the famous Doctour*, Matthewe Gribalde, Professor of the Lawe, in the Vniuersitie of Padua: cōcernyng the *terrible iudgemente of GOD, vpon hym that for* feare of men, denieth Christ and the knowne veritie: with a Preface of Doctor Caluine. Now newely imprinted, with a godly and wholesome preseruatiue against desperation, at all tymes necessarie for the soule: chiefly to be vsed when the deuill dooeth assaulte vs moste fiercely, and death approcheth nigheste.

LVKE. 12.

But I saie vnto you my friendes, bee not afraied of theim that kill the bodie, and afterwarde haue no power to doe any thyng els.

Imprinted at London, by Henry Denham, for *William Norton.*

K. Gribaldus
39.2.21
7

BRITISH MUSEUM

Ihon Caluin to the christian Reader.

HOW froward our minde is in iudgyng the workes of God, and how crooked a iudgemente wee haue, it doeth right well appere by this, that wher as he sheweth so many exãples one after an other, in punishing the wickednesse of man, yet many doe sleightly passe ouer, or regarde the same, yea, some plainly scorne theim, other suppose theim to come by chaunce: and finally, all men sodainly forget thẽ. This vnthankfulnesse, as it is not of it self to be borne, so bryngeth it also this mischief with it, that we receiue not the fruite of the iudgementes of God, that we should doe, whiche is briefly noted of the Prophet Esai, that is to saie, that all the inhabiters of the yearth, maie learne righteousnesse thereby. By the whiche saiyng, he doeth shewe vs that being strikẽ with feare, we ought to learne to dreade GOD, and liue an holy life. And bicause the Prophetes would remedy this all, there is no poinct of doctrine, that thei haue more to doe withall, then to faslen in our remẽbraunce, suche plagues as God sendeth vpon the wicked, and vngodly persones. And yet is there another mischiefe worse then this. And that is

Esay. 26.

stubburnesse, that we bee not wise, hauyng go
monition and warning: and therfore of so ma
aduertisementes, as the Prophets in euery pla
beate into our heads: yea, threate and thunder
pon vs, there commeth but small profite, & fe
there been that are moued thereby. Bicause G
would shake from vs this beastly sluggishnes,
sheweth oftetymes, suche monstrous examples
may cõstram vs to fele, yea, though we be a sl

Suche like example not long ago, hath he
clared in Frances Spera: first in Italie, tha
to say, in the highest & most notable Theatre
all Europe, and Christendome: secondly, in th
nation, whiche as it dooeth otherwise excel
finesse of witte, so is it in this pointe without
sense and felyng. For there in euery place do
all wickednesse so licenciously reigne, that
moste parte either thinketh not, that God is
maker of the worlde, or els knoweth not, tha
shall come to bee our iudge. And what maru
is it if Antichrist, with his blast infecte the
lians so nigh vnto hym, whiche hath poured
his dedly poison, euen vpon the vttermost co
of the yearth. And therefore we se other nati
bewitched with wicked superstitions, but
moste furiously and outragiously, contemp
God hymself. In deede there be in the cou
some excellet & wise seruantes of Christ. A
doubt not but god hath many shepe there (w

ing now scattered abrode, at length shalbe ga-
ered together), But yet in the common life of
en (if a man would viewe euery estate & de-
ree) there appereth nothyng but horrible blind
sse. Then for as muche as thei despise God so
chelously, and with suche arrogancie, let them
ue suche scholemasters as thei deserue. Surely
rances Spera is worthy to be one of the chief.
or whereas the vaine fellowe puffed vp with
nbicious bragging, would prophanely dispute
d teache in the schole of Christ: at length com-
yng abrode, could but a while enioye the place
them, of whose sort he was not. Hereby the
alians maie learne, that vse accustomably to
lly with God, howe earnest vengeaunce he wil
ke vpon those that scorne his maiestie. Now,
hereas the Romishe Antichrist would by his
egate so notably triumph vpon Christ and his
ospell, in the persone of this wretched man, he
th enioyed suche successe, as is meete for suche
ollicie & subtile enterprise. As long as Spe-
drewe his breath in this worlde, in the middes
his moste horrible pain and tormentes, he ne-
r ceased to crie that he was euerlastyngly cõ-
mpned, bicause he was brought wickedly to
sweare the sonne of God, his onely health and
uation: partly through the whorishe intise-
nte, and partly through the tyrannicall threa-
nges of the Legate of Rome. The voices of the

Martires, Whiche thei moste cruelly murder, do sounde emongst them: yea, and are heard euen in heauem: but the Pope and his garde, thinke them not worthy their hearyng. Let them delight thē-selues therefore With the song of this martire of theirs so long, till thei bee brought into the same pageaunt of desperation themself. I speake to the Romishe Pope, With his bande of theeues, and to the Italians by name, not bicause this example pertaineth to theim onely: but bicause this sighte Was set so nigh before their eyen, by the maruei-lous prouidence of God: forasmuche as thei can not be Wakened, but by suche tragicall motion.

In the meane season, all other nations maye knoW, that thei are Warned of the lorde. Let the Frenchemen bende and set their mynde on this, that are, through their folie & lightnesse auaū-ced aboue the cloudes, and are to muche accusto-med vnreuerently to scorne religion. Lette the Germanes harken to this, that haue been hereto-fore to slacke, and dulle in perceiuyng the iudge-mentes of god, and noW in their last euilles, seme vtterly to be voide of al reason. Let the English-men also, and other learne, With What reuerence and carefulnesse thei ought to receiue Christe, noW shinyng vpon them. This Wretched Spera (Whether he Was entised by flattrie, or constrai-ned by feare, to forsWeare Gods veritie, Whiche he had confessed) as a notable example, that the

confession

cõfession of godly & wholesome doctrine (which we so stẽderly regard) is not a little estemed before the iudgement seate of god. For assone as he suffered hymself to bee led awaie to this false simulation and saiyng (as the reprobate cease not to commit one mischief vpon an other) he fell into many trappes, and entangled hymself in many snares of desperation, till at length through his dotyng phantasies, striuyng in vaine (as beastes that ar caught in snares) he strãgled hymself. for asmuche then as this exãple of Gods iudgement, is bothe worthie to bee knowen of this our age, and to be remembred of our posteritie, I thought good to set abrode (as faithfully as became me) this historie of hym, compiled by a learned man and an eloquent: lest partly through negligence, partly through sluggishnesse, & partly through the wickednes of men, it should be vtterly loste.

For seing that euery man perceiueth how vndiscretely suche treatises wer compiled, as haue been heretofore set forthe, I can not se what thei can profite the reader. The lorde Iesus establishe our hartes in the right and pure faithe of his gospell, and kepe our tonges in the stedfast confession of hym: that now singing with his Aungels, we maie at length with them enioye that ioye of the heauenly kyngdome.

From Geneua, the fifte
of December.

An Epigram of the terr

ble example of one Francis Spe-
ra an Italian, of whom this
booke is compiled.

E xcesse of riches, promotion worldlie
D ignities, honour, and yearthly pleasure,
W ife, children, kinred, name, affinitie:
A ccompt not these thyngs as perfite treasu
R iches that faile not, but euer endure.
D escende from heauen, and neuer turne to
A s these whiche oft bothe soule and bodie

G race, truthe, clere conscience, what treas
thei been.
L et Spera be example to vs all
I n these our daies the like hath not been se
O f one that had from God, so greate a fall,
N ot able once hymself for grace to call.
B icause the wretch did set this worldly dro
I n place aboue Christs gospel, truth, & cro

Sub his acrosticis latet,
authoris nomen.

A greate and marueilous *example of the diuine iudgement,* hath appeared in these our latter dates. Wee dooe witnesse that, whiche wee haue heard with our eares, and seen with our Eyes.

1.Ihon.1.

RAVNCIS SPERA, a Lawier and famous aduocate, borne in the Castell of Citadell: a man aboute fiftie yeres of age, hauyng a wife and.vj.children, worldly goodes, offices, and promotions abounddauntly: After he had receiued the giftes of the holie ghoste, through the vnspeakeable grace of GOD, and had fully knowne the Lorde Iesu Christ our saiour, by the reuealyng of the whole scripture, and being illuminate with the light of the holy ghost, did confesse Christ onely, and preached that wee had saluat ion, giuen vs onely through Christ the sonne of God, and that by Christ onely we wer iustified, and ought not to putte affiaunce in any workes or merites of menne: and

He had a redie mynde to vnderstande ye scriptures.

yet notwithstandyng, ought to doe good
workes, to the ende we might obey God,
and liue iustly and godlie. And finally, af-
ter hée had attayned aboundaunt know-
ledge of the trueth, through faith, by the
manifest testimonies of the holy Scrip-
ture, tastyng in the meane season in his
harte, with much quietnesse, pleasure, and
comfort, the giftes of the holy Ghosse, as
faith, hope, charitie, mékenesse, gentle-
nesse, and all maner of quietnesse and
tranquillitie of the minde, as he that did
possesse Christe, and had the fruition and
pleasure of Christe: this wretched man
(alas too too wretched) beyng, through the
pricking forward of his enimies, sommo-
ned to appeare at Vienys before the Le-
gate of the chiefe Bishop, and there being
accused of heresie, grieuously taunted and
threatned: finally constrained through
feare, either of corporal death, or confisca-
tion of his goodes, vtterly abiured and de-
nied the doctrine whiche hée tofore had
preached, hauing commaundement to re-
turne into his countrie, and forsaken his
professed doctrine, in the place of Citadel,
wher he before had manifestly to a great
sort, declared and taught the same, and

here to contente the people and Minis-
ters of the Church, with a minifest and
solempne recantation.

This wretched man bæyng dismissed
rom the Legate, and prepared to his
urney to execute the commaundement
f late giuen hym, concernyng his abiu-
yng, began diuersly to reason with hym-
elfe, whether he should returne to Ci-
adell, to confirme his recantation: either
houlde forsake all his gooes, and goe to
ome other place to repent. As he went in
is iourney, the spirite of God cõtinually
ame into his mynde, and the pricke of
onscience prouoking him to repentance,
nd councellyng hym alwaies not to goe
o abiure; but rather to forsake Wife
hildren, and the whole world: yea, and
o suffer present death, rather than to ab-
ure and recante the truthe whiche he
newe.

The holie ghost inspi-
ryng.

Cõscience is a thousande
witnesses.

The spirit said, Frauncis, beware least
hou confirme the Recantation whiche
hou heretofore haste made, take heede
aft thou confirme and seale with the si-
net of thy hart, that Epistle which thou
ast signed with thy simple hande: thou
rt free yet Frauncis, and haste escaped

The putter in remem-
braunce of our inwarde
thoughtes.

Christian li-
bertie.

Doe not become the seruauntes of menne.

out of the handes of men, forsake not the truth, stand and fall no more, repent, and God wil haue mercy vpon thee: the fraileness of the flesh hath moued thee to this, beware least the wickednesse of the spirite come after. All these thinges and manie other (as Frauncis tolde vs) did the Spirite, and his conscience continually beate in his heade, the whiche spirite beyng at lengthe reiected, and his harte beyng hardened, he decreed with himself, to preferre his wife, children, offices, promotions and temporall goodes, before the truth which he knewe, and to confirme his abiuration which he before had made, that he might inioy his temporal goodes, in worldly quietnes. And vpon this purpose, entring into the towne of Citadell, offered hymselfe to the Maior (who was aduertised of the same, before by letters) to be ready to satisfie the people and congregation, and to abiure the doctrine whiche he had preached before: and this doen, he departed home, the same night came to hym a Priest bringyng hym a certaine Copie of the recantation which he should make the next daie before al the people, and the same night, the wretched

The warnyng of the spirite.

man

man toke no sleepe: the next morryng following beyng Sunday when Masse was done: this Frauncis rising vp did abiure the doctrine whiche hee before had mainteined, before the whole multitude of the people, whiche he reported to be about the nũber of two thousand persons, in the presence of the Maior, officers, and other his friendes, and there did recant al whiche he before had taught, confirmyng the merites of men, affiaunce of workes, free will, place of purgatorie, intercession of saincte, pardons, satisfactions: and finally, all things which he before had confuted by the testimonies of scripture, affirmyng with open protestation, that he did erre and was deceiued, but now was returned to the waie of light and truthe, and into the bosome of the holy Churche of Rome.

Merites, affiance of workes, freewill Purgatorie, intercessions of Saincte, Pardons of Bishops, satisfactiõs. &c.

This done, he was appointed to paie a fine of thirtie Crownes, of the whiche he paide fiue to the Priest, that brought him the Copie of his recantation, the other xxv. he gaue out of hande for a receptacle or Tabernacle of the Sacrament of the Aulter. And so was dismissed of the magistrate, and was restored to his wife, children,

Whosoeuer denieth me before men, I will also bee ashamed of hym.

Doe not make the holie ghost sorrowfull.

He recanted the in Maie.

children, goodes, and promotions. Anon this most wretched man and most vnluckie of al other, perceiued the terrible sentence of the righteous GOD, to lighten and glister against him: and did most euidently knowe that the wrath of the Almightie God was fallen vppon his head. By and by he lost all the giftes of the holy Ghost, and Christ was separated from hym: All the benefites of Christ, all comfort vanished awaie, his heart was filled with hatred, confusion, cursing, and blasphemie. And immediatly came in his mind a heape and remembraunce of all the iniquities and faultes, from the daie of his natiuity. What should I say more? By and by christ departed from him, and the most sweete peace of Christe. And in their place came death, Sathan, horrour, feare, confusion and dispaire.

And thus this wretched person continuyng in this most miserable estate, by space of fire Monethes, came at the length (in these latter daies) with his wife children and houshold vnto Padua, where daily falling into worse estate and worse, and striken continually with greater confusion, feelyng also the terrible indigna-

tion

n of God against him, fell at the length
to vtter desperation. And so laye doune
his bed, without any feuer, læsing all
e vse of his body, except his speche: nei-
er desiryng, nor eatyng any thyng, nei-
er digestyng that whiche was put into
m by force, nor voidyng any thyng, but
ely drinking, and troubled with an vn-
tiable thirst, as though he would haue
onke vp Hister and Milus But in coun
naunce and visage, well liking, in mind
d vnderstandyng, most constant, moste
ong of remembraunce, neuer repea-
ng one worde twise, receiuyng all that
me vnto hym, and vtteryng learned,
aue, and sober communication, that he
as condempned by the rightous iudge-
ent of God, that he was already in hel,
continuall torment, that he was voide
d destitute of all hope and fauour of
DD, that he ought not to loke for the
ercie of God, for that hee had sinned a-
inst the holy ghost, and that his fault
as vnpardonable, that the merites of
rist did auaile hym nothyng, that he
no maner faith or hope left, wishyng
be in the place of Judas or Caine, that
looked for nothyng els daiely, but the

Hister & Nilus be greate riuers.

He denied the knowē truth for the peace of menne.

horribls

horrible sentente of the iust God, and th
the mercie of God, did farre surmount
the sinnes of the world: but yet could n
auaile him any thing, for that he was n
probate from the beginnyng: neyth
written at any tyme, in the booke of ly
that Christe neither suffered nor pra
for hym: but for the elect onely, that t
iudgement of God was declared, and
iustice fulfilled in him onely.

He knewe hymself to be foreknowne.

Finally, that within shorte space,
horrible ende should come: that he mig
giue an example to all the elect, of his
iuration. When hee had vttered all th
thinges, and many mo, moste euident
and in perfite mind, in the presence of
that were assembled, about thirtie p
sons in number, with the reuerend L
Bishop Vergerius: the same Verger
began to comfort hym by all meanes.

The principall ende of this matter.

And when I amongst other, was ab
to speake: the reuerend Vergerius sa
vnto hym. Deare Maister Frauncis, t
is that Doctor Gribald that in this U
uersitie of Padua, professeth the law
godly man and faithfull, who comm
to see you. Then he in his mother ton
said, Sia luiil benvenuto, et io il mal

You bee welcome: and I till founde.

nato. Then did I directe my communica-
tion towardes hym, and saide. Maister
Frauncis, this is the illusion and moc-
kyng of the Deuill, that euidently doth
trouble your minde. Wherefore with all
your hart turne vnto the blessed GOD,
who is readis to haue mercie vppon you.
Doe you not knowe that the earth is full
of the mercy of God: and that, if all the
sinnes of the world were in one man, yet
ould thei not bee compared to the smal-
est sparke of the mercy of God, who said.
As oft as the sinner shall mourne, I will
remember his iniquities no more. Consi-
der Peter that denied Christ thrise, and
hat with an othe, with whom he had li-
ed so long familiarlie, of whome he had
eceiued so many benefites, so many to-
ens of loue: and yet notwithstandyng,
he moste mercifull God pardoned hym.
Consider the theefe that neuer had done
ny good dede, but had bestowed his whole
fe in mischiefe, how he, through one mo-
on of his harte, and power of faithe,
as receiued into fauour. Knowe ye not
at the hande of the Lorde is not yet a-
ssiged, whose propertie is to pardon and
haue mercie? Call vpon hym a little

with your hart, and aske for his mercie. And I promise you assuredly, that he is most readie to haue mercie vpon you, and to receiue you into fauour, through Iesus Christ his blessed Sonne. Haue a sure confidence Maister Frauncis, and rise, and doubt ye not at all, God hath already mercie vpon you, and hath pardoned you through Christe, all your offence. Then saied he, I doe not beleue. And I answered againe. Maister Frauncis, I haue knowne many by face and acquaintance that haue bene both moste grieuous sinners, and possessed of the Deuill, and in farre worse estate than you are, brought into extreame desperation, and yet throwe the grace of God, by the exhortation of their faithfull frendes, haue turned into hope and fauour, and died in peace and quietnesse, what should let you then, but that ye may direct the smallest sparke of your hart to so aboundant mercie of God with an affection of your heart to call vpon hym in hope and faith. When I had saide these, and many other thinges: the reuerend Lord Vergerius toke my hand by the ende, and saide. Ah sweete Maister Frauncis, and my moste dere Maister

rauncis, vnderstand the wordes of this octor, who is both faithful and the Messenger of God, whom God hath sent vnto u, to ascertaine you of his mercy. Why e ye not beleue this? Will ye not that od should haue mercie vppon you? Ye ill out of doubt haue mercis vpon you, d pardon all your offence, howe can he nie you any thing, that hath graunted u Christ his blessed sonne? Be of good ere, and lifte vp your hearte a little in pe and trust. Will ye that wee saie the rdes praier togither from the hearte? ee aunswered to this: I beleue all that saie: yea, the Deuils beleue and are a-yde, but all this auaileth me nothyng. y sinne is to death. Certes I wouldé andly attaine the mercie and fauour of od: but hee will not. All the power of ith is taken from me. For the Lord had spect vnto Peter: but he hath no respect to mée. He was elect, and I am repro-te, I will praie vnto GOD with my ngue, and will quickely say whatsoeuer will haue me to saie. But my heart is l of hatred, cursing and blasphemie. I eue and fæle that God is against mee. d as he spake thus, a flie came flyng

He doeth acknowledge his reprobation or refusing.

before his face: Lo (said he) nowe Belzebub calleth mee to a feaste, ye shall perceiue mine ende to approache, to the example of many, that the iudgement and iustice of GOD, maie openly be declared vpon me. And when he had thus saide, he turned his face awaie from vs, turnyng himselfe on the other side, then saide the reuerende father Vergerius. Ah deare master Francis, turne your face vnto vs. I would wee praied to God togither, and saie. Our father. &c.

Then he turnyng him, began to say the lordes praier in his mother tongue, with suche grauitie and deuotion, that all wee did wonder: and this vttered, hee added these woordes. I haue saide it with my mouth, but my hearte is cleane from it. God hath taken all his grace from mee. My heart is vtterly hardened: Ye labour in vaine. And when we had spoken with hym all these woordes, and many other, we bad hym farewell. And so departed all thence with the Lord Vergerius, to pray vnto God for hym, entendyng to returne on the morow, if the blessed God woulde vouchesafe to shew hym his mercie.

The seconde daies worke.

The next daye we came to the wretched

ched man, saluting him as the maner is, to whom the reuerende lorde Vergerius sayde. Right welbeloued Maister Francis, is it any better with you, by the grace of GOD? haue ye receiued no comforte in your hart? haue you conceyued any good hope? to whome he aunswered nothing at all: but rather cõtinually worse, and worse. Then began we to demaunde of him many questions, and especially what time he fell first into that cõfusion and desperation, and when that vnquencheable worme did firste begin to burne his conscience, then recited he vnto vs the whole order and processe of his first and seconde abiuration: as we haue declared in the beginning. Which abiurations made, by and by he perceiued himselfe to be smitten wyth the mightie hãd of God, not with any affliction or infirmitie of the body (which he right gladly would haue acknowledged for the chasticement and correction of sinne, and would not vtterlye haue cast away hope and trust:) But the most wretched felow from that houre, and that sodainly, perceyued himself to be stricken in heart, spirite and conscience, for God from that

houre, sente into his harte a gnawyng worme, an vnquencheable fire, that sodainely he might be filled with errour, confusion and desperation, which worme and fire, neuer since forsoke hym: in so much that hée confessed himselfe to be in farre worse estate, than if his soule were deuided from his body, and he with Caine and other dampned persons, desiring rather to be in the place of any deade and damned soule, than so to lyue in his body, and that death shoulde be much more welcome to him.

Then wéeping he began to declare vnto vs horrible visions, how that he perceyued since that time cõtinually Deuils to come to his chamber, yea, to his bed, making a noyse and businesse, putting him in feare and sheauering, sticking pinnes in the pillow vnder his heade, and sayde, that he cõceyued not these thinges by a false or corrupt imagination, but euen as truely as he sawe vs all aline, and speaking with him.

Then sayde the reuerend Lorde Vergerius. Ah deare Maister Frauncis, your spirite vtterly corrupt, representeth vnto you these erronious illusions and false

imaginations

imaginations. But returne a while vnto the spirite of troth, and direct your hart with hope and affiaunce vnto the blessed God, mercifull, and full of gōdnesse, and without doubt he will be gōd and mercifull vnto you, he wyll cast from you all horror and confusion, haue sure cōfidence swēte M. Francis: we all haue gōd hope of you, through the infinite mercye of God: and (if it please you) let vs saye together from the heart the Lords prayer.

Then sayde he in Latine the whole prayer, with plētifull teares, so deuoutly and grauely, and wyth such inwarde affection, as we thought, that all we that stode by, did wēpe wyth hym, And when I beheldе both the teares, the repentance and contrition of the man: I sayde Maister Frauncis, the blessed God be prayed. Now are not these the tokens of vtter refusyng or castyng awaye. You mourne, ye cal for the fauor of God with earnest desire. Doe not vtterly dispaire of his pardon, and say not with a desperate minde, that God is against you, and that ye beleue that yē were reprobate and refused from the beginning. For no man can know, as long as he is in this

mortall lyke, whether he bee worthie the hatred or loue of God, through the righteousnesse of workes. And when we earnestly exhorted him, that in no case he shoulde fall from all hope and trust, and that euerie man that is borne (although he had committed all the sinnes of the whole worlde) ought yet to haue some hope of the fauour and mercy of God, whose goodnesse & mercie is muche more plenteous, than mannes vnderstandyng can perceyue: and that if any of vs were fallen into suche miserie, yet shoulde he not dispaire of the mercie of the high and good God. To the which hee aunswered: I knowe all this, and I beleue that the infinite mercy of God, doth farre surmount all the sinnes of the worlde, and that euerye man that beleueth and hath fayth, easilye obtayneth pardon of all the sinnes of the worlde. But this hope, thys faith, is the gifte of God. And this one thing wante I, that I can neyther hope nor beleue of the fauour and mercie of God towardes mee.

Ecclesi.ix.

Faithe is the gift of God.

And I would God that he would graunt me this one thing, that I coulde conceyue neuer so little hope and beliefe

of

of forgiuenesse and pardon.

But this is euen as possible as to take the whole water of the sea, in one spwne, and to drinke it vppe at a draughte. If Salomon had bene in suche case as I am, and had some what knowne those thinges, which I prowe nowe by manifest experience, hee woulde neuer haue vttered that Sentence. But I doe beléue (and this I knowe most assuredly) that there was neuer any man that had more manifest experience in his lyfe, of the hatred, wrath and indignation of the righteous god against hym, then I haue.

I would I were in the place of any damned person. You that are in blessed estate suppose thys an easie thing to be done, that a sinner reknowledging his fault, may lift vp himselfe to hope and faith towards God, and therefore ye exhort me, for as much as ye see me repentaunt and sorowfull, that I would conceiue some hope and trust to rise against. The helthfull hath no néede of a Phisition: and he that is whole, can some giue councell to the sicke. But herein am I tormented: this is my hel, this is my confusion and desperation, that I knowe all

grace

grace to be taken from me, that I feele my heart hardened, that I can not beleue nor hope any thing at all of the atonement and mercie of God. Fewe there be whome iust Iupiter hath loued. We comforted the miserable estate of this desperate man, by such meanes as we coulde: & promising that wée woulde praye to God for him, bad him farewell, and departed thence with the reuerend Lorde Vergerius.

Fewe chosen

The state of the desperate manne.

And thus doth the wretched man liue in his body. A certaine strong man there is, that when he intended to giue him meate, doth binde his armes and shoulders with bandes, bicause he shoulde not resist wyth his handes. And so opening his mouth by force, putteth thinne broth into his mouth with a spoone or other instrumēt. And yet doth he let it as much as he can, stopping it with his tongue. But it can not chose, but that some of the broth must néedes fall downe by his gaping into the iawes and palace of his mouth, and so thence into his stomake. And thus with much a doe, he is refreshed twise a daie, but auoyding nothyng. But euer he desireth to die, and to go to

hell

hell with all spéede: lookyng euerie houre for the terrible sentence of God: as he most euidentlye and openly doth declare by his communication.

The thirde daie came wee vnto hym, with the reuerend Father Vergerius, and did salute hym as the maner is: and began againe to comfort him: Notwithstandyng, he saide nothyng, but shuttyng his eyen like one a sléepe, with pain gaue aunswere. Then came there a certaine aged man, from the place of Citadell, askyng hym whether hee knewe hym his friend: whom the wretched man beholdyng with his eyen, did scarce acknowledge.

The iij. dayes woorke.

Then saide he: Maister Frauncis, I am Anthony Fontanina Priest, who was with you, the same day that ye came to Venis: about seuen or eight monethes past. Then saide Frauncis with pittifull grone, and sighings. Alas that cursed daie. Alas that cursed daie. I would I had neuer gone thyther, or else had dyed at that present.

Then began we to demaunde him many questions, specially of his olde fayth, and whether hee had at any tyme, any

stedfast

stedfast or perfite belicke: and how he fell so miserably from that faith forasmuche as it was vnpossible that he that had once perfitely and firmely beleued. should fall from the whole. For it is written: that the giftes of the holy ghoste, are without repentaunce. Then aunswered hee. Certes, I did beléue that Christ was the sacrifice that appeased Gods wrath toward vs, and that it was he only, by whom we did attaine saluation and righteousnesse, neither doubted I at any tyme in this. But I did not reknowledge the benifites of Christe, and (to saye the truth) I neuer loued hym againe with perfite hart. But rather tooke the fayth of the Gospell, to the liberty of the flesche, and so did abuse that faithe, to vnlawfull licence to sinne: and did neglecte the whole studie, desire, and meane of Godlinesse and religion.

Romanxj.

Christ onely iustifieth.

He had not true charitie.

Often error.

By and by, turning him vnto certaine yong men that stode by, he said. My Sonnes hearken to my words. I say not this for that I woulde plucke any thing from the holy Gospell (whiche I knowe to bee moste true: (but that ye should not set so muche by youre faithe: but that also ye should doe good workes, beléue me, that

haue proued it. And then oftētimes with teares and sighynges, he did commende aboue all the scripture, the worthie Epistle of Peter, chiefe in dede of all the Apostles: which exhorteth all faithfull christians to Godlinesse, chastitie, holinesse, and cleane life: and to prepare an vnspotted Temple to God. ij. Peter.

But I (saied he) where as I bothe did presume that I had attained perfite faith and also boldely preached to other: and had in a readinesse all the places of Scripture, yet liued wickedly and vngodly.

And behold the manifest iudgement of God, who hath sodainely taken me in his anger and furie, not for any amendment, but to perfite damnation,

Then rose there vp one that was there present, a man excellently learned, and long exercised in holy Scripture, and said Maister Frauncis, we doe not altogether allowe this your exhortation, wheras ye councell vs not so muche to yelde to the faith of ꝑ Gospell: but that we should also embrace and commende the affiaunce of works. For we know that there are two kindes of righteousnesse, outward and inwarde. Outwarde righteousnesse, whiche

is of wozkes, and which the wozlde doth commend, the same iustifieth not befoze God, neither auaileth to saluation. Foz Socrates, Cato, and Arestides, right well perfourmed that righteousnesse: wherby they gate muche pzayse and glozie in this wozlde. But the inwarde righteousnesse is of God, whiche doth regenerate vs by grace into hope, faith and charitie: and by this faith freely graunted vnto vs, doe we liue and are iustified, and God imputeth not oure sinnes vnto vs, without the whiche, neuertheleſſe, we can not be, as the scripture saith: if we saie we haue no sinne, we beguile our selues. But blessed is hee to whom the Lozde imputeth not sinne, and whose sinnes are couered.

The rightuousnes which is in Christ, iustifieth.

Wherefoze, there is no cause that ye should sende vs to outwarde wozkes, as to the Anker and refuge of saluation and righteousnesse. Than saide I: Sir, Mayster Francis wozds are not to be taken so pzecisely oz exactly, as though he would compare the outwarde righteousnesse of wozkes, to the faithe of the Gospell, and inward righteousnesse: But he exhozted the yong men after this sozt: bicause the most parte doe wickedly turne the liber-

tie

le of the Gospel into the vnlawful liber-
ne of the flesche, and without aduisement
buse the gift of faith; and whereas they
all themselues faithfull, yet denie faithe
n their dædes. Therefore Peter in his
Epistle (whiche this man so muche com-
mended, as ye haue heardе) and James
lso teache almost nothing else, than that
e shoulde declare our faithe in our out-
arde woorkes, as Saint Peter saieth.
Wherefore brethren, doe as much as ye
an to make your election certain by your
wd woorks. And James also saith. Shew
e thy faith, and I will shewe thée mine
y my woorkes. Therefore this man bla-
eth himselfe greatly for this cause, that
hereas he professed that hee had the in-
ard righteousnesse, alwaies neglected
he outward.

Then began wee earnestly to dispute
f the matter, and of the estate of this
retched man, and diligently to searche,
heter his trespasse were mortall, or no.
For the whiche, accordyng to the saiyng
f Saint Ihon, wee ought not to praie.
nd that well learned man beganne to
spute learnedly and excellently of the
nne against the holy Ghost, and of resi-
styng

The beginnyng of a disputation.

ſtyng after the truthe is knowne, and made a plaine diſtinction (as we thought) of all the kindes of ſinne, againſte the holy ghoſt. And the wretched man harkened to all theſe thinges with attentiue eare: to whom the Lord Vergerius ſaid. Welbeloued Maiſter Francis, when ye heare theſe thynges diſputed ſo godlye and deuoutly, and the places of Scripture, in whiche ye haue excelled) to bee brought forth, take you in the meane ſeaſon no comfort and recreation with vs? And ſpecially, ſeyng that you for your capacitie declare the Scriptures ſo eloquently, we are not without all hope of your ſaluatio and ſuppoſe that the ſpirite of God is not cleane taken from you, to whom he anſwered. What comfort can happen to a curſed and damned man? yea, whatſoeuer I ſpeake, heare, ſee, taſt, or feele: all is turned vnto my confuſion and curſe, to whom the Lord Vergerius ſaid. Ah dear Maiſter Francis, why ſhould ye not hope of the godneſſe and mercie of God? Doth not the Lorde leade doune into Hell, and bring backe againe? Conſider Dauid the Prophet, who beyng brought downe to Hell, and to death: yet praied vnto God

with gronyng and feares, to graunt hym the renuyng of harte and spirite. And hee made aunswere: Dauid was alwaies elect and in Gods fauour, and although he fell grieuously, yet the spirite of God neuer departed from hym: Yea, hee praied onto God, that he woulde not casse hym from his face: and that he would not take the holy ghosse from hym. But I am in farre vnlike estate, neither elected, nor in Gods fauour, but haue bene alwaies reprobate and cursed: neither can I pray onto hym, not to take awaie the holy spirite from mee, for hee is quite taken awaie alreadie, and neuer shall be restored. I know that god doth raise vp again those that are bodily dead, and restoreth to life, those that are brought vnto hell: that is, to their Sepulture: as Christ raised vp Lazarus, and brought hym againe from hell. But I that am condemned to eternall death, haue no hope left of bringyng againe: but so that I could conceiue neuer a little hope or trust of the mercy of gode I would mosse gladly chose to liue tenne thousand yeres and more, in all the paines and torments of hel, so that at length I might hope for some ende. But I doo

moste firmely beleue, that I shall thus long remaine in life, and in al cursing and desperation: that the iudgement of God may be fulfilled in mee: that I maie be an example to all the worlde, of Gods vengeaunce and iuste indignation against a reprobate man: would God I were dead, and in the place of any dampned person. Then said I, Maister Frauncis, here me a little, I cannot vtterly dispaire of your saluation. For I dare take it in good part, that the blessed GOD hath so grieuously tormented you in this present life, and hath not reserued your punishment to another worlde: so that I haue some hope, that God will haue mercie vpon you. And he made aunswere: Nay, I knowe moste assuredly my refusing and reprobation, and that he hath not corrected my synne with corporall punishment: but rebuking mee in his anger and furie, hath condemned my soule, harte and spirite, with perpetuall hardnesse and confusion. Would God he had sodainly vexed my body, and had left my spirite free.

What shall I say more? We talked with him, till it was night of manye places of Scripture, and of the marueylous

iudgemēts of God. Amōgst other things, I demaunded of him what he thought of the sleeping of soules. And he aunswered. Although a certaine Doctour of Germany supposeth that this is not manifestly enough declared by the scriptures: yet I beleue that the soule of the elect doth straight way ascend into the place of euerlasting blisse, and doth not sleepe with the buried body. Then the reuerēd Lorde Vergerius, taking his tale by the ende, If this (sayde he) ought we in no wise to doubt. There be for this many places of scripture: as, this day thou shalt be with me in Paradice: and it is also manifestly prouued by the story of Lazarus, and the rich man, and Paule desired to bee dead, that he might be in heauen with Christ. At the length, beholdyng the vncurable plague (as me thought) of this desperate slowe, I was so bolde to aske him thys question. Maister Frauncis, I praye you answere me: for as much as through your desperation, ye saye, that in this life ye are worse, than if ye were with the dāpned folke in hell: and for as much as I see you cōtinually to wish for death, that ye might go to hell, as though now

The place of soules.

bothe your body and soule were in moꝛe painefull toꝛment, as yée doe opẽly wytnesse. I demaũd of you, if ye had a swoꝛde in your hande: would ye kyll your selfe (as all desperate persones foꝛ the moste part doe) that haue sticked themselues with weapon, oꝛ strangeled themselues by hanging. Then saide he, giue me a swoꝛde, and ye shalt sée what I will doe. Nay (sayde I) I doe but desire you to shewe vs your will: I can not tell (saide he) neyther can I saye what my will the should be. And when he had thus saide, the reuerende Loꝛde Mergerius obtayned of him againe with much a doe, to saye the Loꝛdes pꝛayer. But he sayde it no moꝛe with such affection of hart, as he was wont to doe. Moꝛeouer, he did pꝛotest that his heart was quite from God and that he called hym not father with his heart, but rather curssed and blasphemed him: and therfoꝛe he sayde, there was no cause why wee should labour any moꝛe in vaine, to comfoꝛt and bꝛing him home againe. Foꝛ it was euen as possible to bꝛing him to any hope oꝛ trust of the mercie of God, towardes him, as it was possible to fill the whole woꝛlde

with one grain of Will. Then all we hon-
noring the wonderfull iudgemēt of God, bade him farewell and departed. And for as much as his kinsfolke had prouided a Chariot, & were purposed the next daye to conuey him from Padua, to the place of Citadell: we gaue them warning in no wise to forsake him, but continuallye shoulde get him the companye of godlye men: that the blessed God (if it were possible) by the continuall prayer and comforting of good men, might vouchsafe to graunt him his mercie.

Wille, is a small seede.

The nexte day after, when the wretched man was readie to take his iorney, and hauyng his apparell on, was brought from his bed, he beheld all the chamber with a fierce and cruell countenaunce, & horrible eyen, and by chaunce espied a Woodknife lyyng vppon the table, which by and by, he snatched to sticke hymselfe. But his two sonnes that were alwaies by him, toke him sodainely by the hand, and plucked the knife from him: wherby we maye plainly knowe what we maye vndoubtedly thinke of that demaunde whiche we asked him the day before, of kylling him: to the which he would make

The. iiij. dayes woorke.

none aunswere, hyding his intent. And this did the reuerend Lorde Vergerius signifie vnto mée, as an enterprise worthy to be noted, being aduertised of the same by his forenamed kinsfolkes.

Thus was this miserable man conueyed to his house at Citadell. But howe he doth, and what ende hæ hath, I shall by all meanes go about to vnderstande: and being aduertised of the truth, I shall by Gods fauour, declare you the whole.

That maye ye see in the Preface.

Fare yœ well. From Padua, the xxvij. of Nouember.

1548.

These things haue we séene, and sensibly knowne, and haue thought good to write them vnto you, to the praise and glorie of the high God, whose kingdome we earnestly desire to be openly knowne to the whole worlde.

¶ Here followeth a godly Prayer against desperation.

A godly prayer against desperation.

O Lyuing God, and most mercifull father, which alone of thy almighty power prouidence and wisedome diddest create heauen & earth with all things therein, in most comely forme, and deuine order, and that of verye loue that thou bearest, chiefly towardes mankinde, whome thou diddest not onely vouchsafe to make after thine owne similitude and likenesse: but also diddest make man, Lorde and gouernour ouer all thy other good creatures: placing him in the Paradice of all felicitie, forbidding him nothing, but onely the eating of one fruite among many, that this one commaundemēt shoulde be a meane for him, to knowe his superiour; and to practise his obediēce towardes his Creator. But our father Adam, nothing regarding thy fatherly loue, nor inestimable benefites, not waying the Royall state and felicitie that he was in, did most vnthankfully nothing staying hymselfe by thy fore ad-

monition) trãsgresse and wilfully break
thy commaundement, thereby detecting
himselfe cleane out of thy godly fauour,
vtterly losing all his former beatitude
felicitie, making himself of the free sonne
of God, bondslaue to the deuill: of immor-
tall, & euer to haue lyued in all felicitie,
mortall and subiect to death and all mi-
serie. And alas, not onely casting away
hymselfe by his vnfaithfull disobedience
but (for that he hauing the sentence of
death and dampnation layde vpon hym
begatte vs, as the whole parent of man-
kinde) he, in his offense, most iustly con-
demned me, & all his posteritie: Where
so haynously displeased thy Maiestie, and
so iustly procured thy wrath and indi-
gnation: that all our deedes all our merit-
tes, no not all the intercessions and me-
rites of all the creatures that euer liue
in this worlde, coulde not once moue the
righteous iustice, to pardon him, nor our
offence committed in him: But as thy
godly prouidence did frõ euermore fore-
see that miserable fal of manne, so did thy
mercy from euerlasting, determine to
redeeme man againe: for thou so loued
the worlde, that (at the time appointed

hou didst sende downe thy onely begot-
en sonne incarnate, to suffer death for
mākinde, and by his death once for euer,
o make the frée sacrifice and omnisuffi-
ient satisfaction to thy iustice, for the
innes of the whole world frélye to make
ust in thy sight, all that vnfainedly be-
éue therein. Therefore, for as much as
t hath pleased thée, oh father, so to open
ny minde, and darke senses, that I doe
ertainely knowe, and vndoubtedly be-
éue, all these things, by that infallible
estimonie of thy sacred and holy Scri-
ture, not onely that thou of thy mercie
oost frélye forgiue me the offence of
mine originall sinne, for Christes sake:
ut also my manifolde and dayly sinnes,
ommitted actually against thy maiestie:
I most humblye beséech thée here, being
prostrate, and lowlye submitting me be-
ore the throne of thy mercie, al wayes to
graunt me thy peace (whiche passeth al
nderstanding that when, or how soeuer
he worlde doe rage against me. The so-
licitie or care of lyuing, losse of goodes, or
riendes, or any thing visible, or inuisi-
ble, doe molest & trouble me, that I may
euer haue thy peace, rest and quietnesse,

in my conscience, and to put my whole trust and affiaunce in thee: and so to preserue mee from the subtill perswasions and cruell assaults of Sathan that whatsoeuer my calamities, my losses, or mine aduersities bee, or how great, haimous or manifolde soeuer my sinnes be: that I neuer fall into any kinde of desperation, other of body or soule: But that I maye alwayes remember and knowe thy bottomlesse mercie to surmount and passe the number and grauitie of all mine offences. That I maye alwayes trust in thy mercie, that thou wilte other preserue me frō sinne, or of thy mere mercy freely forgiue mee all my sinnes, for thy sonne Iesu Christes sake. And that thou wilt neuer take from me thy spirite, but euer graunt me grace, that in all my necessities and troubles, other of bodye or soule, I maye truely repent my sinnes, call vpon thee for helpe and aide, and that I maye stedfastly beleue, that thou (lyke a mercifull father, for thy sonnes sake) wilt fauourably heare me, mercifully forgiue me, and mightily defend me against all my enimies, and in all my troubles, that I neuer commit nor consent

ent to the destruction of my bodye or
oule: but euer to lyue here in thy feare
and dreade, vntill it shall please thée (of
thy mercie) to call me to raigne
with thée in glorie euerla-
sting. Amen.

Here followeth the Godlye and wholsome preseruatiue against desperation, &c.

I. PETER V.

Be sober and watch, for your aduersarie the Deuill as a roaring Lion: walketh about, seeking whom he may de-
uoure, whom resist stedfast
in the faith.

The Preface.

His preſeruatiue (g
tle reader) is prepar
for thy profite: Th
thou readyng it at le
ſure, maieſt choſe o
ſuche cōfortable ſe
tences, as maie bot
ſtaie thyne owne conſcience in the ty
of temptation: and alſo quiet others, w
the Deuill ſhall bee buſie with them. F
ij.Cor.ij. we bee not ignoraunt of the thoughtes
Sathan, how he cōtinually furniſheth hy
ſelf, to bende his ordinaunce againſt ma
And nowe with the conſideration of t
Ephe.vj. greatneſſe, and multitude of ſynne. Now
with the terrour of death and dampna
j.Theſſ.v. on, dooe labour to beate the buckler
Faithe out of our handes, to ſtrike the he
met of hope from our heade, and to wr
Ephe.vj. from vs the ſwearde of the ſpirite, whic
is Gods worde.

But here, chriſtian reader, is thy ſwor
and buckler deliuered vnto thee, here
thy helmet put vpon thy heade, here th
ſhalte finde ſuche armoure and weapo
whereby thou ſhalt be able to withſtan
the force of our common enemie the D

l:and also (by the counsaill) to rescue
hers that thei perish not. Yea, here thou
lte finde choise of moste comfortable
tences, whereby mannes conscience
ie bee staied from dampnable despe-
ion.

Watche therefore, stande stedfaste in j.Cor.xvj.
the, plaie the manne, and bee of good
nforte. Resiste the Deuill, and he will Iacob.iiij.
from thee. Not for feare of thine owne
wer, strength, or holinesse: but for feare
Christe: in whom by faithe thou art in-
ffed. For it is Christe, through whom j.Cor.xv.
od hath giuen vs victorie against synne,
ath, hell, and the deuill. Neither is there Actes.iiij.
ny other name vnder heauen giuen
vnto manne, wherein we maie be
saued, but the name of Iesus
Christe our Lorde. To
whom with the Fa-
ther, and the
holie
Ghost, be all honor
and glorie.
Amen.

FOr as muche as the diseases of the bodye and corporall death, doth so trouble mans minde, that we commonly tremble & quake at the only mention of them: howe much ought we to feare the sicknes of the soule and death of the same, then which ther can no greater nor more fearefull calamitie chance vnto man.

And seyng that euerie man doth auoide (so much as in hym lieth) the paine, injuries, diseases, and death of the bodie: how muche more ought wee to decline and eschewe the causes of these euils, which be sinnes and offences, and feare the yre of God, which we so (by our enormities) prouoke. If wee be neuer so little sicke in our body, by and by we send for the Physition, we spare no cost, we seeke for medicines and remedie, though they be neuer so chargeable, and all to patche and clout vp this earthen vessel of our body, which doe we neuer so muche, can not last long. And why vse we not like diligence in seekyng and seekyng remedies against

ases of the soule, which like as they be
e grieuous, euen so they bryng with
m (without comparison) infinitely
e daunger. For what can it profite a
nne though hee haue all the riches in
world, though he liue a thousand yere
that in such health and pleasure, that
s not once touched with sicknesse or
fe: his soule in the meane time being
loned with synne, beyng captiue to
han, hauing god displeased with him,
damnation readie for hym after this
For truely this life must once haue
nde, neither know we whan, where,
what maner, or how sone.

Therefore saithe Christ watch, for ye
her knowe the date nor houre when
onne of man will come. And least we
short tyme of our abode (omittynge
ges mosse waightie and profitable)
d followe trifles and things of small
: hee hath vouchsafe to prescribe vs
der, and as it were a briefe, certaine
are waie: to come vnto true felicity,
g.

eke first for the kindome of God and
ghteousnesse therof: and all thinges
be added vnto you. Care for liuyng,

Matth. 25.

Matth. 6.

care

care for riches, care for worldly dignitie, worldly fauour, worldly estimation, and such like trãsitorie things, which in deede doeth little profite, but many times by cause both of filthie vices and also of grie uous calamities (doth busie, doth vere, doth trouble, doth euen defatigat vs both day and night) but in seeking for and pro curing of Godly and heauenly thinges: we be most negligent, most slacke, most dull, most forgetfull. And I praye you what can be a greater blindenesse, or more daungerous madnesse? whilest we be lustie, whilest we be in helth, whilest we be in prosperitie, we scarcelye thinke vpon anye life to come, we remember not once that we shall die. But when we be in perill and daunger by sickenesse, or death beginneth to knock at our dore. Euē at that same houre when we should play the men and fight against our enemy, beyng sufficiently armed and weaponed afore, then begin we first to thinke vpon our armor, to thinke vpō our weapon, to thinke vpon mending of our lyfe. These thinges declare vs to be smally exercised Souldiours, to bee men of preposterous iudgement, and verie weakelings

lings in faith. God be mercifull vnto vs. Amen.

But yet though a man be neuer so olde, though the daye be neuer so farre past, so he amende whiles he is here, ere it be night, his repentance cõmeth not out of reasõ. Neuertheleſſe it wer to be wiſhed, that no man ſhould defer his repẽtaunce to his laſt and moſt daungerous conflicte. For euen thei ſhall haue muche a doye to ſtand and to defend them ſelues from the aſſaultes, the guiles, and inuaſions of the enemie, which in the time of their health prepared & armed them ſelues, what thã ſhal come of thẽ whiche not fearyng God, neither mindyng once repentaunce, had ledde a diſſolute, filthie and naughtie life, howe ſhall thei fight? how ſhall thei be able to withſtande the force of Sathan?

Seing therefore the multitude of people is great, and the miniſters of the Goſpell verie fewe, neyther able to be euerie where to doe their office to euery mã: I hauing a will to helpe all men: haue gathered togither and written out of Scripture, a certaine briefe forme, howe to admoniſhe, inſtruct, and comfort ſuch as be ſicke, that they either reading theſe

thinges, or hearyng them red by others: may conceiue certain hope and perfite consolation, least in this most daungerous conflict they faint, giue ouer like cowards, and so be ouercomed & perishe: For this is certaine, whensoeuer a man is taken with extreme sickenesse and is in daunger of death, he is assaulted wyth dyuers many, and grieuous temptations. First, it is a grieuous and vehement temptation, when he sæth the moste terrible Image of death afore his eies, when he sæth he must leaue this lighte, leaue this lyfe, leaue friendes, leaue landes, gowdes, kinsfolkes, father, mother, wyfe, children, all thinges wherin he had here eyther pleasure or comfort. Then suche sinnes as he against the wyll and pleasure of God hath committed shall shewe and present themselues, and shall appeare more in number, and more grieuous than euer they seemed afore, and so shall wonderously vexe and tormente the conscience. Then death, iudgement, ell, damnation as it were in a plumpe, shall assault and layd siege with diuers daungerous ingines against the old man of ours.

In these Agonies, except a man be armed

med with a sure and constaunt faith: it is to be feared, least he be wearied, tired, & at last ouercommed. For these temptations which chaunce vnto men lyng in extremes: appeare most huge, fearefull, and daungerous, and that for bycause our faith is verie slender, and wauering, neyther yet able to see, perceiue, or apprehende, the incomprehensible and inestimable riches of the childrē of God, which be remission of sinnes, through Christ, resurrection of the flesche, communion of saincte, euerlasting life, and all these given vnto vs in Christ, and for Christ.

In these articles of our fayth we must daily exercise our selues. These we must diligently reuolue, and earnestly expede in our mindes. For though all the articles of oure fayth are diligently to be remembred, and without all wauering beleeued: yet in the Agonie and poynt of death, these foure (that is) the communion of saincte, remission of synne, by the bloud of Christ, the resurrection of the flesche, and euerlasting life: are chiefly to be minded, expended, and inculcated.

For lyke as death is the paine and stipende of synne; euen so for synne God Rom. 6.

doth commonly punishe vs with diuers diseases and plagues, as it is to be seene in diuers places of Scripture. John.5. Psal.88. Deut.28. 2. Reg.24.

Neuertheleſſe afflictions be many tymes laide vpon vs, that our faith may be tryed: For than is it eaſie to be perceiued howe much we loue God, what faith we haue in him, how we truſt him, when we be preſſed and grieued with aduerſitie. In thys caſe therefore we moſt bewayle and acknowledge our synnes, for the whiche, wee haue iuſtly incurred Gods diſpleaſure, & deſerued moſt grieuous paine, we muſt turne to God with true repentaunce in all oure hearte and mynde, without all fayning and counterfeyting, we muſt haue recourſe vnto the Goſpell, where we ſhall finde moſt bountifull conſolation. Firſt, abſolution or remiſſion of our synnes, which Chriſt hath inſtituted in the Church. John. 20. Receyue (ſayth Chriſte) the holy Ghoſt, whoſe synnes ye forgiue, they are forgiuen. This ineſtimable treaſure is daylye opened and offered vnto vs. When remiſſion of synnes is thus deſired and obtayned: vndoubtedly then the paine of

ynne whiche is the disease or affliction
hall some ceasse and leaue vs, or else ac-
ordinge to the most beneficiall will of our
eauenly father: shall turne to the pro-
te and soule helth of him that is disea-
ed or afflicted. For this may we be sure
f, that the paine & affliction in the body
n this worlde (seeme it neuer so grie-
ous a burthen or heauie yoke to the
elhe) as commonly nothing else but a
atherly rodde, wherewyth God doeth
aw vs his children from synne, and call Psal.88.
s home to him. Truely our heauenly
ther doth loue vs most feruently, he
eareth vs good minde, & doth all thinges Heb.12.
r our amendemente and profite, for
home God loueth, him he chastiseth, &
recteth vs temporally here: that wee 1.Cor.11.
oulde not be punished in hell euerla-
ingly. Though he seemeth angrye: hee
ueth singulerly. Neyther is his ye the
e of a Tyraunt or tormentor desiring
r perdition, but of a father seeking our
nendemente and safetie. First there-
e we must crie God mercie, desire par-
n and forgiuenesse of our synnes (but
Christ, but with a hart truely peni-
nt) that we may be at one with God,

and haue him mercifull vnto vs. This
done we may then desire God to deliuer
vs from the imminent and present afflic-
tion and disease. For so teacheth Eccle-
Eccle.3. siast. Sonne in thy infirmitie neglect not
thy selfe, but praye to the Lorde: and he
shall deliuer thee. Also in the Psalme,
Psal.70. remember not O Lorde God our olde
iniquities, but let thy mercie speedily
preuent vs: for we be verie miserable,
helpe vs God our Sauiour. Lorde God of
power turne vs: shewe thy face and we
shall be saued. Here we be taught first to
desire remission of synne, that we may
be at one with God: and after that to
haue hys wrath, and the tokens of the
same taken away. But whensoeuer we
desire to be deliuered or to be eased of the
crosse that presseth vs, we must alwaye
Matth.5. annexe this addition. Thy wyll (O hea-
uenly Father) bee fulfilled.

Neyther knowe wee so well what is
profitable vnto vs. Neither can we so
well prouide for our selues as our most
louing heauenly father. Whiche is both
of infinite power, and also of incompre-
hensible wisedome, whiche neuer tur-
neth his eyes from vs, whiche careth con-
tinually

tinually for vs, whiche knowethe the number of our yeres, whiche doeth quicken, nourishe, feede, keepe, defende, prouide for all his creatures muche better than they can wishe or desire. But to drawe to the more perticuler temptations, and to shewe what thinges doe moosste fiercely and daungerously at the tyme of death assaulte vs. And how wee shall withstande them.

¶ There be three thynges, whiche at the houre of death, doeth wonderously vere, trouble, and feare our mynde, that is to saie, synne, death, hell, or damnation.

Synne.

WHerein wee haue vngodlie mispente our life, whereby we haue greeuously offended GOD, and our neighbour: this commyng to our remembraunce, when wee lye vpon our death bed, doeth driue vs to a wonderous feare, pensiuenesse, and anxietie, As S. Paule saieth: Wrathe, indignation too trouble, and anguishe against euery soule of man that doeth euill. Rom. 2.

A medicine against synne, vexyng and troublyng our conscience

LET vs call earnestly to remembrance, that the sonne of GOD came doune from heauen, became man, tooke vpon his backe the synnes of the worlde, died for theim vppon the Crosse, there makyng satisfaction for vs, and paiyng our debtes. This moste precious bloud of Christe was shed also for vs, and of his death we be also partakers, so we rightly beleue in Christe. Neither neede wee to doubte, but Christe died as well for vs, as for Peter and Paule: For wee bee baptised also (as Saincte Paule saieth) in the death of Christ. This ought to comforte vs: This ought to erecte, and staie our myndes. For seyng we bee baptized in the death of Christe, Christes death bryngeth also vnto vs healthe and saluation. By Christes death we bee also dead to sinne, by Christes death we haue also certain and sure remission of our sinnes, by Christes death we bee raised also to a newe and euerlastyng life. For baptisme is a couenaunte betwixte God and vs. And a signe of his grace and fauoure

Rom. 6.

toward

toward vs, wherein wee bee reconciled, and made at one with God again, so that wee maie now haue a ioyfull, and quiete conscience, for so muche as our synnes bee forgiuen vs, through the resurrection of Iesus Christ, yea Christ also in the institution of the moste blessed Sacrament of his last supper, speaking also to vs saiyng that his bloud is shed for the remission of synne. Now although we haue not liued alwaie innocently, neither leade suche a life as wee ought to haue dooen: yet wee maie not dispaire, but without delaie resort vnto God, by true repentaunce, call faithfully vpon his name, and we shall be saued. Yea, lette euery one of vs with a meeke harte burst out into these, or like wordes and saie: O moste mercifull God Father of all mercie, father of our Lorde Iesu Christe, bee mercifull vnto mee a wretched synner, make speede to deliuer me, for the moste bitter (but moste precious) death, and passion of Iesu Christ, thy onely begotten soonne, our redemer, and onely Sauioure: Amen. Enter not (O lorde) into iudgement with thy seruaunt, handle me not, accordyng to my deserueyng, neither doe vnto me after my iniquities:

Beleeuyng the Gospell. Rom. 10.

quities: but accordyng to thy infinite a
botomelesse goodnesse and mercie, ta
mee vnto thee. I a miserable and wre
ched creature, am in thy hande, I am i
thy debte and daunger, thou maiest do
with me what it please thee. O mos
merciful father forsake me not, nor ca
me of. I am thine all that I am, there is
no man comforte, no man helpe, no ma
deliuer me, but thou alone. Thou art th
true comfort, the mosse present help, th
surest Bulwarke in all necessitie. Tho
God art my refuge, my strength, my hel
in all trouble. Thou art my Lorde, in th
handes resteth all my chaunce and affa
res. Shewe thy louyng, and mercifu
face vpon thy seruaunte, saue me in th
mercie, O Lorde: but in any wates in ou
extreme sickenesse and affliction, let h
beware wee looke not to earnestly, ne
ther too longe vpon our synnes. But ra
ther lette vs haue the Image of Christe
mosse healthfull, and precious death b
fore our eyes. Let vs fixe in our mynde
and bee full perswaded, that Christe
now burdened with our synnes, that h
hath nowe taken theim vppon his own
shoulders, and so hath satisfied for thei

d washed them awaie, that he will ne-
r charge vs with theim, but freely for-
ne vs them, as we professe in our *Crede*,
hē we saie, Credimus remissionem pec-
torum, wee beleeue the remission of
nnes.

And that thou maiest be assured thereof gē-
tell reader, with a full perswasion of faithe,
I haue noted out of Gods holie woorde,
some places, shewyng. i. Howe Christe our
true Messias was promised from the begin-
nyng of the worlde, and so from tyme too
tyme. ij. The assurauncе that he is come.
iij. To what ende Christes commyng is.

GOD saied vnto Adam, the Seede of the woman shall treade doune the Serpentes heade. Gen.1.

Christ our Messias promised.

God saied vnto Abraham thy seede all the nations of the yearth all bee blessed, bicause thou hast heard my voice. Gen.12.

Moises saied vnto the children of Israell, a Prophet shall the lorde your God raise vp vnto you, euen of your own bre-thren, like vnto me, hym shall you heare in all thynges, whatsoeuer he shall sate vnto you. Deuter.18. Actes 3.

God saied vnto Dauid, I will sette vp thy seede after thee, whiche shall procede 2 Kings.7.

out

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out

out of thy bodie, and I will stablishe the seate of his kyngdome for euer, and I will bee his father, and he shall bee my sonne, and my mercie will I neuer take from hym.

Psal.2. Dauid saieth in the spirit of God, thou art my soonne, this daie begat I thee.

Psal.2. Againe thy seate O God, indureth for euer.

Esay.7. Beholde, a virgine shall conceiue and beare a soonne, and thou his mother, shall call his name Emanuell, that is to saie, God with vs.

Esay.9. Unto vs a childe is borne, vnto vs a soonne is giuen, vpon his shoulder shall the kyngdome lye, he shall be called by his owne name, wonderfull, the giuer of counsaile, the mightie GOD, the euerlasting father, the prince of peace.

Esay.11. There shall a Rodde spryng out of the kinred of Jesse, & a blossome shall spryng out of his Roote, and the Spirite of the Lorde shall rest vpon hym.

Esay.42. Beholde my seruaunte vpon whom I leane, my electe, in whom my soule is pacified.

Ieremy.23. Beholde saieth the Lorde, the tyme shall come, that I will raise vp a righte-

s braunche vnto the house of thy ser-
unte Dauid, whiche kyng shall beare
le, and he shall prospere in wisedome.
The Aungell of the Lorde saied vnto
seph, feare not to take vnto thee Ma-
thy wife, for that whiche is conceiued
ber, commeth of the holie Ghoste, she
all bryng forthe a sonne, and thou shall
l his name Iesus, for he shall saue his
ple from their synnes.

Matth.1.

Fyue wytnesses amōg many that the true Messias is come.

Luke.1.

The Prophete Zacharie saieth, bles-
bee the Lorde God of Israell, for he
th visited and redemed his people, and
th raised a mightie saluation for vs, in
e house of his seruaunte Dauid, as he
ke by the mouthe of his holie Pro-
etes, whiche hath been since the world
gaune, that we should bee saued from
r enemies, and from the handes of all
t hate vs.

Lorde, now lettest thou thy seruaunt
part in peace, accordyng to thy worde,
myne eyes haue seen thy Saluation,
iche thou hast prepared before the face
ll thy people, to bee a light to lighten
Gentiles, and to bee the glorie of thy
ple Israell.

Saint Ihon Baptist saieth, Beholde

Ihon.1.

the

the Lambe of God, whiche taketh awaie the synnes of the worlde.

Matth.9.17. ¶ Our heauenly father saieth, This is my deare soonne in whom I doe delight, heare hym.

To what end Christes comyng is.

Who saieth, the whole neede not the Phisition, but thei that are sicke, for I come not to call the righteous, but the synners to repentaunce.

Matth.20. The sonne of manne came not to bee ministered vnto, but to minister, and to giue his life for many.

Mark.16. He that beleueth and is baptized shall bee saued, but he that beleueth not, shall bee damned.

God so loued the worlde, that he gaue his onely begotten soonne, that whosoeuer beleueth in hym should not perishe, but haue euerlastyng life.

Marke.3. He that beleueth on hym shall not bee condemned, but he that beleeueth not, is condemned alreadie, because he beleueth not in the name of the onely begotten soonne of God.

Ihon.5. He that heareth my woordes, and beleueth on hym that sente me, hath euerlastyng life, and shall not come into damnation, but is escaped from death to life.

Christe saieth, this is the woorke of GOD, that ye beleue on hym whom he hath sent. Ihon.6.

Verily, verily, I saie vnto you, he that beleueth in me hath euerlastyng life. Ihon.6.

I am the resurrection and life, he that beleueth on me, ye though he were dead, yet shall he liue, and whosoeuer liueth and beleueth in me shall neuer die. Ihon.11.

I am come a light into the world, whosoeuer beleeueth in me, shall not bide in darkenesse. Ihon.12.

I am the waie, the truthe, and the life, no man cõmeth to the father, but by me. Ihon.14.

This is the life eternall, that thei might knowe thee the onely verie God, and whom thou hast sent Jesus Christ. Ihon.17.

Saint Peter saith, Christ is the stone which was caste awaie of you builders, which is become chief of the corner, neither is there Saluation in any other, for among men vnder heauen, there is giuen one other name, wherein we muste be saued. Actes.4.

To Christ bare all the Prophetes witnesse, that through his name, whosoeuer beleeueth in hym, shall receiue remission of synnes. Actes 18.

Saint

Actes.xiij. Sainct Paule saieth, through Christ is preached vnto vs the forgiuenesse of synnes, and that by hym all that beleeue, are iustified from all thynges, from which wee could not bee iustified by the Law of Moises.

Rom.i. Sainct Paule to the Romanes saieth, the iuste shall liue by faithe.

The righteousnesse of God, commeth by the faithe of Jesus Christ, vnto al and vpon all that beleue.

Rom.3. There is no difference, for all haue sinned, and are destitute of the glorie of God but are iustified freely by his grace, through the redemption that is in Christ Jesus, whom God hath sette for the assseate of mercie, through faith in his blood that he might be coumpted iuste, and the iustifier of hym which beleueth in Jesus.

To hym that woorketh not, but beleueth on hym that iustifieth the vngodly his faithe is coumpted for righteousnesse.

By faithe is the inheritaunce giuen that it might come of fauour, and the promise might be sure to all the seede.

Rom 4. Christe was deliuered to death for our synnes, and rose againe for our iustification.

Because

Because we are iustified by faithe, we are at peace with god the father, through our lorde Jesus Christ, by whō we haue awaie in through Faithe, to that grace wherein wee stande, and reioyce in hope of the glorie of God. Roma.v.

God setteth out his loue that he hath to vs, seyng that while we were yet synners, Christe died for vs, muche more now, seyng we are iustified in his blood, shall wée bee saued from wrathe through hym: for if when wée were enemies, wée were reconciled to GOD by the death of his soonne, muche more seeyng wee are reconciled, wée shall bee preserued by his life.

Not onely so, but we also ioye in God by the meanes of our lorde Jesus Christ, by whom wée haue now receiued the attonement. Roma.v.

Eternal life is the gift of God, through Jesus Christ our Lorde. Roma.vj.

There is no dānation to them whiche are in Christe Jesu, whiche walke not after the flesche, but after the spirite. Roma.viij.

We knowe that all thynges woorke for the best, vnto them that loue God, and them whiche be appointed before

he also calleth, and whiche he calleth them he iustifieth, and whiche he iustifieth, them also he glorifieth.

What shall we say thē to these things, if God be on our side, who can be against vs, whiche spared not his owne sonne, but gaue him for vs all, how shall he not with him giue vs all thinges also.

Who shall lay any thing to the charge of Gods chosen, it is God that iustifieth, who then shall condemne, it is Christe whiche is dead, ye rather whiche is risen againe, whiche is also on the right hande of God, and maketh intercession for vs.

If thou shalt knowledge with thy mouth that Iesus is the Lorde, and shalt beleue in thy harte, that God rayled him vp from death, thou shalt be sake, for the beliefe of the harte iustifieth, ⁊ to knowledge with thy mouth maketh a mā sake.

Roma. x. Christ is the ende of the lawe, to iustifie all that beleue.

None of vs liue vnto himselfe, if we liue we liue vnto the Lorde: and if we die, we dye vnto the Lorde, whether we lyue therfore or die, we are the Lordes, for Christ therfore died and rose againe, and reuiued, that he might be Lorde both

of

of quicke, and dead.

Saint Paule sayth: Christe Jesu of God is made vnto vs wisedome, righteousnesse, sanctification and redemptiõ. Corin.i.

We are washed, we are sanctified, we are iustified, by the name of our Lorde Jesus Christ, & by the spirite of our God. Corin.vj.

Christ died for our sinnes, agreeing to the Scriptures, he was buried and rose againe the thirde daye, according to the scriptures. Corin.xv.

As by Adam al die, euen so by Christ shal all be made aliue. Corin.xv.

Death is swallowed vp in victorie, death where is thy sting, hell where is thy victorie, the sting of death is synne, and the strength of synne is the lawe: but thankes be vnto God, whiche hath giuen vs victorie through oure Lorde Jesus Christe.

Therefore my deare brethren be stedfast and vnmoueable, alwayes riche in the workes of the Lorde, for as muche as ye knowe, as your labor is not in vaine in the Lorde. Corin.xv.

By faith ye stande.

According as it is written in the 116. Psalme, I beleue & therefore haue I spo- Corin.j. Corin.iiij.

ken: we also beleue, and therefore speak
for wee knowe that he whiche rayſed v
the Lorde Jeſus, ſhall raiſe vs vp also b
the meanes of Jeſus, and ſhall ſette v
with you.

Corin.v. God hath made Chriſt to be ſynne fo
vs, whiche knewe no ſynne, that we b
his meanes ſhoulde be that righteou
neſſe, whiche before God is allowed.

Gala.j. A man is not iuſtified by the deedes o
the lawe, but by the faithe of Jeſu
Chriſte, and therfore haue we beleue
on Jeſus Chriſt, that we might be iuſti
fie d by the faythe of Chriſte, and not b
the deedes of the lawe, becauſe that b
the deedes of the lawe, no fleſhe ſhall b
iuſtified.

Gala.ij. For the lyke whiche I nowe lyue in
the fleſhe, I liue by the faith of the ſonne
of God, whiche loued me, and gaue him
ſelfe for me, I diſpiſe not the grace of
GOD, for if righteouſneſſe come by the
law, then dyed Chriſt in vaine.

Gala.iij. Abraham beleued to God, and it was
counted to him for righteouſnes.

Gala.iij. The ſcripture ſawe before hande, that
God would iuſtifie the Heathen through
faith, and therefore ſhewed before hande
glad

glad tidings vnto Abraham, in thée shall all nations be blessed, so then they which be of faith are blessed with faithfull Abraham. Vnderstand therefore that thei whiche are of faith, thesame are the children of Abraham.

Christ hath delyuered vs from the curse af the law, and was made accursed for vs.

That we might receyue the promise of the spirite by fayth.

The scripture concludeth all thinges vnder synne, that the promise by the faith of Jesus Christe, shoulde be giuen to them that beléue.

We are all the sonnes of God by the faith whiche is in Christe Jesus.

We be all one in Christe, Jewe, Gentle, bonde, and frée man and woman.

If ye be Christes, than are ye Abrahams séede, and heires by promise. Gala.v.

Ye are gone quite frō Christ, as many as are iustified by the Lawe, and are fallen from grace, we looke for and hope in the spirite, to be iustified through faithe. Gala.v.

God forbidde that I shoulde reioyce in anything, but in the crosse, death, and passion of our Lorde Jesus Christe. Gala.vj.

Gala.vi. For in Christe Iesu neither Circumcision auaileth any thyng at all, nor vncircũcision, but a new creature in Christ, and of the houshold of God.

Ephesi.j. By Christ we haue redemption thorow his bloude, euen the forgiuenesse of oure synnes, according to the riches of his grace.

Ephe.ij. By grace are ye made safe thorowe faith, and that not of your selues, for it is the gifte of God, and commeth not of workes, least any man shoulde boaste himselfe.

Ephesi.ij. We are made nie vnto God by the blood of Christe, for he is our peace, and hath broken downe the wall that was a stop betwene vs, and by hym we haue an open waye in one spirite vnto the father: nowe therefore we are no more strangers, but citezens with the saintes.

By Christe we haue boldenesse and entrance, with the confidence whiche we haue by faith in him.

Ephesi.iiij. Christe is gone vp on high, and hath ledde captiuitie captiue, and hath giuen giftes vnto men.

Philip.j. Christe is to me lyfe, and death is to mée aduantage.

In Christe we haue redemption thorowe his bloude, that is to saye, the forgiuenesse of synnes. Colos.j.

In Christe dwelleth all fulnesse, and thorowe the bloude of his Crosse, are all thinges reconciled to God the father, & set at peace both in heauen and earth. Colos.j.

We whiche were deade in synne, hath Christ forgiuen vs all our trespasses: and hath put out the hande writing that was against vs, contained in the lawe writtē: and that hath he taken out of the waye, and hath fastned it to his crosse, and hath spoiled rule and power, and hath made a shewe of thē openly, and hath triumphed ouer them openly in his owne persone. Colos.ij.

This is a true saying, by all meanes worthye to be receyued, that Christe Iesus came into the worlde to saue synners. Timo.j.

There is one God, and one Mediator betweene God and man, whiche is, the man Iesus Christ, whiche gaue himselfe a raunsome for all men. Timo.ij.

The power of God hath saued vs, and calleth vs with and holy calling, not according to our deedes, but according to hys owne purpose & grace, whiche grace Timo.ij.

was giuen thorowe Christe Jesus be-
fore the worlde was, whiche hath put
away death, and hath brought lyfe and
immortalitie vnto lyght, thorowe the
Gospell.

Titus.iij. God hath not saued vs for the deedes
of righteousnesse, whiche we wrought,
but of his mercie hath he saued vs.

Hebre.j. Christe in his owne person hath pur-
ged our synnes.

Hebre.ij. Christ hath put downe thorow death,
him that had Lordiship ouer death, that
is to say, the Deuill, and that he might
delyuer them, whiche for feare of death
were all their life tyme in daunger and
bondage.

Hebre.vij. Christe is an euerlastyng Priesthode:
wherefore he is able also euer to saue
them that come vnto God by him, for as
muche as he euer lyueth to make inter-
cession for vs.

Hebre.x. We are sanctified by the offering of
the body of Christ once for all.

Hebre.x. With one offering hath God made
perfite for euer them that shall be san-
ctified.

.Peter.j. We are not redemed with corrupti-
ble syluer and gould, but with the pre-
cious

ious bloud of Christe as of a Lambe vn-
defiled and without spote.

Christe his owne selfe bare oure syn- Peter.j.
nes in his bodye on the Tree, by whose
stripes ye were healed.

Christe hath once suffered for synnes, Peter.iij.
the iust for the vniust to bring vs vnto
God.

If we say we haue no synne, we de- Ihon.j.
ceyue our selues, and the truth is not in
vs, if we acknowledge our synnes, he is
faithfull and iust, to forgiue vs our syn-
nes, and to clense vs from all vnrigh-
teousnesse.

If any man synne we haue an aduo- Ihon.ij.
cate with the Father Iesus Christe the
righteous, and he it is that obtayneth
grace for oure synnes.

Christe appeared to take away oure Ihon.iij.
synnes.

For this purpose appeared the sonne Ihon.iij.
of God, to lose the workes of the Deuill.

This is Gods commaundement that Ihon.iij.
we beleeue in the name of his sonne Ie-
sus Christ, and lone one another.

In this appeareth the loue of God to Ihon.iij.
vs warde, because that God sent his one-
begotten soonne into this worlde, that

we

we might liue thorow him.

Ihon.iiij. God hath loued vs, and sent his sonne to make agreement for vs.

Ihon.iiij. Hereby perceyue we his loue that gaue his life for vs.

Ihon.iiij. Here is the loue perfite in vs, that we should haue trust in the daie of iudgement there is no feare in loue, but perfect loue casteth out feare.

He that beleueth not God, hath made hym a lyer, because he beleeueth not the recorde that God gaue of his sonne, and this is the recorde, how that GOD hath giuen vs eternall life, and this life is in his sonne, he that hath the sonne hath life, and he that hath not the sonne of God, hath not life.

Ihon.v. These thynges doe I write vnto you that beleue on the name of the sonne of GOD, that ye maie knowe, how that ye haue eternall life, and that ye maie beleue in the name of the sonne of God.

Ihon.v. Iesus Christ is verie GOD, and eternall life.

Apoca.j. Christe hath loued vs, and washed vs from our synnes in his owne bloud, and made vs Kynges and Priestes vnto God his father.

Christe is Lorde of Lordes, and kyng Kynges, and thei that are on his side, e called, and faithfull chosen. Apoca.xvij.

He that ouercommeth, shal in all thin s, and I will bee his God, and he shall e my soonne. Apoca.xxj.

He that testifieth these thinges, saieth, it, I come quickly, euen so come lorde sa. Apoca.xxij The ende.

1 The Paschall Lambe of the Jewes, the figure of the true Paschall Lambe sus Christ, whiche is the pure and vn filed Lambe of GOD, whiche offered mself a swecte smellyng Sacrifice to DD for vs, whiche neuer committed ne, and in his mouthe no guile was unde. Exod.xij. Ihon.j. Ephe.v. Peter.ij.

2 Christ was figured by Manna, which od gaue from heauen vnto the Israeli s, to eate in the deserte. Exod.xvj.

3 The rocke gushyng out, the comfor ble waters signifieth Christ. Exod.xvij.

The brasen Serpent in the old lawe, is a figure also of Christ. Deut.xxj.

4 Whosoeuer shall drinke of the wa that I shall geue hym, shall neuer rste. Ihon.iiij.

1 Christe is that welbeloued soonne of God, Math.iij.xvij.

God, for whose sake the heauenly father was well pleased.

Math.xviii. 2 Christe is that kyng, whiche forgaue the seruaunte the tenne thousande Talentes, whiche he ought.

Luke.x. 3 Christe is that moste louyng Samaritane, whiche healed the woundeb man that was halfe dead.

Luke.xv. 4 Christe is that tender Shepheard whiche fetched home vnto the sheep folde, euen vpon his shoulders the lost sheepe.

5 Christe is that most gentle father whiche with so great ioye, and with his bracing armes receiued home againe his lost sonne.

Math.xi. An exhortation. Come vnto me all ye that labour and are laden, and I shall refresh you. Lo, he calleth al, he refuseth, he excludeth none: we must include also our selues with his wordes.

All we must resort to him, and he will receiue and refresh vs.

Roma.v. God setteth forthe his loue toward vs. For Christ died for vs, when we were yet synners: muche more now therefore we being iustified by his bloude, shall safe from wrath by hym.

Ch

Christe Jesus is become vnto vs wi- i.Cor.j.
dome, righteousnesse, holinesse, and re-
emption. Here let vs cõfort our selues,
at though we haue beene neuer so
eat synners, yet let vs confesse and
owledge our synne, let vs call for mer-
and pardon, let vs vnfainedly beleeue
hrisse to be oure onelye health, iustice,
redemption, and straight way he is
he will by and by tooke and put away
e synnes, in suche sorte that we shall
e feare no peril nor daunger.

Him that knew no synne, hath God ij.Cor.v.
de synne. j. a payement of synne for
that we shoulde become the righ-
ousnesse of God by hym.

Christe gaue himselfe for our synnes, Gala.j.
t he might deliuer vs from this pre-
wicked worlde, according to the
of God our father.

hrisse Jesus is come into this worlde j.Titus.j.
ne synners.

Christe Jesus hath giuen himselfe a j.Titus.ij.
emption for all men. This let vs con-
ly beleeue, vndoubted we be of the
ber of those that shall be saued. For
he is come a redemption for all
thinges that he hath suffered, per-

taineth

taineth no lesse to thee and mee, and ene-
rie one of vs (so we beleeue) than to Pe-
ter or Paule, Christ hath borne our sy-
nes in his body vpon the Crosse.

i.Peter.ij. By these places and suche lyke, we
maye see how God the father (which
will not the death of a synner, but th
we shoulde tourne and liue) for that m
seruent burning loue that he beare
towarde vs, hath eased vs of the burth
Esay.liij. of our synne, and hath laide it vpon
backe of his moste deere beloued soon
whiche his sonne hath so taken, bor
and suffered for them, that they can n
uer condemne vs. For God taketh a
reputeth the death of his sonne for a f
satisfaction and payement for all our sy
nes; so that we truely beleeue in hi
For seyng that our synnes thus laied
Christe, coulde not ouercome him,
taine him in death, nor damne him (
why he rose againe) vndoubtedly a
satisfaction is alreadie made for them.
iustice of God is fully aunswered,
they be vtterly hid and forgiuen. B
beleeue this and we shall not perish
uerlastingly. For Christe is now be
ours, with all that he hath with

ath, with his resurrection, with his as-
ntion into heauen, with his lyke, his
erites, his glorie. As saint Paule wit-
lleth Rom. 8. Wherefore Sathan, hath
w no title to vs, he cā not meddle with
, he hath no power to hurt vs. For so-
che as we be iustified by Christ, pur-
from our synnes, and made the chil-
n of God by Christ, who hath recon-
d vs and wrought our peace, we must
refore be of good comfort. For seeing
be in the handes of God, that is om-
otent, who is now oure best, moste
ing, and trustie Father, we be in a
e porte, we be without daunger, there
no incōmoditie, nor aduersitie hurte
for we be inuironed with the custodie
od, and the garde of Aungels, out of
handes of this heauenlye father, can
reature by force pluck vs. When we
t an ende by death of this crosse and
orall affliction, then haue we ended
ourney, then haue wee finished oure
re. Christe hath borne the same
le, Christe hath passed the same
e, he hath suffered lyke death, he is
heade, we must be lyke to him, we
suffer with him, if we intende to

Qui proprio filio suo non sepercit.

Ihon. viij.

raigne

raigne with him, we must leaue this
porall life, ere that we can enioye
euerlasting. Let not oure synnes tro
vs: let them not torment oure conso
ces, as thought they coulde not befo
uen. They are alreadie forgiuen, if
repent and beleeue: Christe is all
as muche as he is. Ye by his innoce
hath couered and taken awaye oure
nes. As Christe can not bee dampne
uen so we can not be dampned, if wi
right faith, we cleaue vnto him. As si
death, and helle, had no power agai
Christe, so haue they no power aga
vs, so we be in Christe, and Christe i
Yf the matter had bene lefte and
mitted to vs, to haue borne oure
synnes, and to haue satisfied for t
they woulde haue beene to heauy fo
wee had not beene able to stande
them, they woulde haue pressed
sunke vs downe to Yell. But Ch
both God and man, hath (of his
free will) offered himselfe for vs, he
taken oure tourne, he hath playde
parte, and paide for vs all that we
As it is in the Psalme spoken in the
sone of Christe, I paide that I ough

we had trespassed we wer the detters, so
arre behinde hande, that all that was in
os, was not able to paye the least somme
hat we ought. Christe became our suer-
y, pated for vs, acquited vs, and set vs at
ibertie, yea, made vs coheires with hym
f euerlastyng glorie.

If it wer possible for one man to com-
nit the synnes of the whole worlde, so he
ruely repent, and cleaue by true faith to
Christ, he cannot be dapmned, his sinnes
e sufficiently, and aboūdantly by Christ
tisfied for. For Christ (as touchyng his
odhed, one in substance with the heauē-
father. As touchyng his manhode, our
rie flesh and blood) hath purchased and
uely bought grace & pardon for vs. For
hrist became man for vs, was borne for
, died vpon the Crosse for vs, rose from
ath for vs, ascended into heauen for vs,
o hath accomplished, and performed al
ynges mete for our saluation for vs. If
refore we beleue in Christ, we are be-
me partakers of Gods fauour, we are
ed of the packe and burthen of synne,
e are made the heires of God, and co-
res with Christe for euer, and that by
iste, and for Christe. For without

Christ there is no consolation, no healt
no hope, no helpe. In Christe alone is
comfort, all health, all hope, all succo
all refuge, all grace, and mercy, more
boundant, more plentious, more exc
lent, then any man is able eyther
comprehende or to wish. God graunt
therefore a true, and a constaunte fait
In this forme, or in like sorte, we mu
comfort oure selues in oure sickenesse,
calamitie, and our brother being visit
But in any wise, and with all diligenc
is to be foreseene, that we withdraw
mynde from the fearefull and terri
contemplation of synne, death, and da
nation. And that wee fire these of
minde, and whole thought vpon Chr
onely, that we cleaue vnto him, that
call vpon him, that we commit our sel
wholy to hym. For in Christe wee
espie nothing but innocencie, iustice,
saluation, whiche all be deriued fr
Christe into vs, so that we will ackn
ledge him, and receiue him, for the
thor of our saluation, and onely redee
if we haue Christe crucified afore
eyes: if we imprint him in oure hart
wee flye to him with oure faithe, if

holye cleaue to him. Then shall hell
tes nothyng preuaile against vs, then
all we be able to withstande all the
cible assaultes of Sathan, though they
neuer so sore, neuer so fierce, neuer so
rrible.

Let vs call to remembraunce with
hat lenitie, what gentlenesse, what hu-
nitie, what clemencie Christe (as it is
the euangelicall hystorie) hath called
to him and receiued all suche synners
hath repented them, and desired his
pe. We shall finde Marie Magdalen,
sinner that hong vpon the right hand
Christ crucified, the publicane, Zache,
h other mo, whome Christe moste
yngly receiuyng, pronounced cleare
m synne (though thei had synned grea-
) and the children of saluation: Christe
erie grace, mercie, helpe comfort, life,
e, and saluatio to al those whiche loke
these thynges at his handes, and put
r trust in hym. And all these thynges
God (who is truthe it self, and can
lye, nor wil not deceiue) promised vn-
s for Christes sake.

Finally, when Death approcheth, wée

Math.vj. must do as Christ did vpon the crosse, w
muste praie for our enemies, and forgiu
them with our hart. If we haue offend
any man, we must be hartely sorie for
we muste desire forgiuenesse, if we ha
iniured any man, we must make hym
mendes, or take suche order that amē
maie be made vnto hym, if it passeth
power to make restitution, & amendes
shalbe inough that we desire forgiuene
And with our harts forgiue others wh
hath hurte vs, either in name, bodie, s
staunce, or estimatiō. For if we truly
giue, God hath promised we shalbe for
uen, as it is in the 6. of Mat. but abou
haue an vnmouable faithe in the for
promises of God made in Christe Je
our lorde. It is verie necessary also &
sible, for the confirmation and stren
ning of our faithe, to receiue the m
blessed sacrament, of the body and b
of our sauiour Christ, which we are c
maunded to receyue in remembra
of his benefites, that hereby, wee m
be truely certified in our conscien
his body to be giuen for vs, and
his bloud to be shed for remis-
sion of our synnes.

Death.

IF our fleashe and fraile nature, is so feared and abhorred, that when he approcheth, mannes hart is filled and laden with suche sorrowes, panges, and anxieties, as tongue is not able too expresse.

A medicine against the feare of Death.

WE musse call to our remembraunce, Death to bee overcommed and abholished by Christe. So that nowe the soules of so many as trusse Christ, can not dye nor perishe: but departyng from the bodie, goeth straight to Christ. For thus was it saied to the theefe this houre of death. This daie shalt thou with me in paradise. The body though rest and pause for a while, yet wee bee certaine hope, that at the lasse daie, it shall bee raised againe to immortall and everlastyng life. And therefore scripture saieth the death of the bodie but a slepe, that this same fraile, weake, vile,

mortall, and corruptible bodie, which
wee cary aboute, whiche lieth sicke an
sore diseased, whiche shortly shall bee p
into the yearth, burne to ashes, deuour
with beastes or foules, drowned in wa
ter, that selfsame bodie (I saie) shall be
raised againe incorruptible, glorious
beautifull, stronge, pure, immortall, t
possesse a newe and euerlastynge lif
where there shall neither bee hunger
thirste, heate, colde, synne, death, nor an
kinde of calamitie: but iustice, innocenc
life, ioye, blesse, world without ende. F
as the bodie of Christ laied in the grav
rose againe the third daie, neuer more
die, euen so shall the bodies of all that b
leue in Christe, at the latter daie bee r
suscitate to a life, after whiche shall fo
lowe no death. God who is of infinite p
wer, and infallible truthe, hath promis
these thynges, thei muste therefore ne
des bee so. And here it shall bee profit
ble, to call to remembraunce suche plac
of scripture, as treateth of the resurrec
on of the flesche, whiche bee the word
not of manne, but of GOD, who is a
and will certainely fulfill whatsoever
hath spoken. No manne can chaunge

i.Cor.xv.

ill, no manne can alter his purpose. No
eature can frustrate, lette or tarie his
ntence. He is omnipotent, he is true, he
faithfull, his goodnesse and mercie is
erplicable. Lette no manne therefore
ubte of the truthe of his woordes, lette
manne doubte of the performaunce of
is promise.

ere after followeth certaine places of scri-
ture, witnessing the resurrectiō of the ded,
accordyng to the articles of our faith,
wherein we saie, we beleue that
this flesche shall rise again.

THis is the will of my father whiche sent me, that whosoever seeth the soonne, and beleueth in hym, shall haue life euerlastyng, and I will se hym vp at the last daie. Ihon.vj.

The houre commeth wherein all thei t bee in the graues, shall heare the ce of the soonne of God, and shall goe the, thei that haue doen good, vnto the urrection of life. For if so bee that the ite of him, whiche raised vp Jesus frō dedde, dwelleth in you: euen he that ed vp Jesus Christe from the dedde, ll also quicken your mortall bodies, Ihon.v. Roma.viij.

because of his Spirite that dwelleth
you.

j.Cor.vj. GOD hath bothe raised vp our Lo
Jesus Christe, and shall also raise vs
by his power.

Ihon.xj. Christ saith, Lazarus was but a slep
where in verie deede, he was dedde a
buried. But Christe is the resurrectio
and life (as it is in the same place) so th
he that beleeueth on him, though he we
dedde, he shall liue. In verefyng wher
of, he raised straight waie Lazarus b
yng fower daies dedde and stinkyng. A
because wee bee naturally in the agon
of death verie fearfull, weake and fain
harted to the ende that we might bee t
easelier perswaded in the Article of r
surrection: Scripture maketh menti
of many, whiche in the tyme of the Pr
phetes, Christe and the Apostles, we
called from death to life.

Luke.vij. Christe raised the widowes soonne.

Luke.j. He raised the ruler of the Sinago
his doughter.

Ihon.xj. He raised Lazarus.

Actes.ix. Peter restored to life Tabitha.

Actes.xx. Paule raised againe Eutichus.

iiij.Reg.iiij. Elizeus the Prophet, called againe

fe his hostes soonne.

Helias raised the Babe of the woman iiij.Reg. xvij.
f Sareptanie.

GOD tooke also vnto hym out of this Gene v.
aile and transitorie life, these twoo er- iiij.Reg.ii.
llent and holie menne, Enoch and He-
as, quicke bothe bodie and soule, to giue
s (as it were) a taste and representation
f the true life to come, leaste after the o-
inion of the Ethnicks and Epicures, we
ould thinke there were no worlde, nor
eeyng after this wretched and misera-
le life. Let vs not forget what Christe
esus, Lorde of life and death, saieth, in
he eight of Luke: Weepe not, the maide
s not dedde, but a slepe. Reason not com-
rehendyng the misteries of GOD, nei-
her perceiuyng his power, doeth laugh
his saiyng to scorne, but Christ proueth
is saiyng true, he raised by and by the
edde maide to life. The fiftene Chapiter
f the first Epistle to the Corinthians, is
eplenished with moste godlie, pleasaunt
nd pithie consolations. Truly it is more
recious then any gold. For in that Cha-
iter Saincte Paule doeth so annexe and
ouple our resurrection to the resurrecti-
n of Christe, as though thei could in no

wise

wise bee separate, or deuided after th
forme. Christ is risen from death (whic
thyng is certaine) ergo, wee also shall v
doubtedly rise. For Christe is our hedd
and we his members: this hed is neith
without, neither will forsake his me
bers.

Then it followeth that where Ch
is, there shall we bee. For why, wee
the members of his bodie, and euen of
flesche and bone: what tongue, what p
what witte, is able to set foorthe (as i
worthie) this ineffable, and inestima
glorie of the mercie and grace of GO
that God hath vouchsafe so lowe to bu
ble hymself, as to become mortall m
that this feble and fraile nature of m
united and knitte to the diuine nat
by the power and efficacie of the godd
might be inhaunced and promoted to
mortalitie. For truely the nature o
faithfull menne, whiche either were
fore Christe, hath been since, or now
shall be to the worldes ende: vndoub
ly, in Christe verie GOD and ma
hath obtained immortalitie. The c
lation therefore that riseth of Ch
resurrection is of great efficacie. As

Ephe. v.

ncte Paule saieth to the Corinthians:
hriste is risen againe from dedde, and is
e first fruites of them that slepe, for by
e manne truely came death, and by one
anne commeth the resurrection of the
dde. And as al die in Adam, euen so shal
bee made aliue in Christe, but euery
e in his order. The firste is Christe:
hen thei whiche are Christes, whiche
th beleued in his commyng. And sainct
ule dooeth adde a similitude taken of
turall thynges, whereby he dooeth set
the, and declare the resurrection of bo-
s. The similitude is taken of seede,
iche is cast into the yearth by the hus-
dman, dieth as it were and rotteth:
uertheleste, it is not vtterly loste, but
ength springeth, and commeth foorthe
he yearth, goodlie, beautifull, and
asaunt. So our bodies shall rise again,
feeble, vile, corruptible, and mortall:
strōg, glorious, incorruptible, immor-
, neuer to dye againe, but euer to liue.
The waie into true and euerlastyng
to our longe home, as thei call it, and
ntrie, is by corporall death. Flesh &
bloud beyng corruptible and mortal,
not inherite the kingdome of GOD,

j.Corin.xv.

where

where nothyng is but life. Therefo
this corruptible bodie must put on inc
ruption, and this mortall muste putte
immortalitie. Then shall the saiyng t
is written bee fulfilled: Death is swal
wed vp in victorie. Thei that beleeu
Christe, hath nowe ouercommed syn
Ozeexiiii. death, and helle. Therefore not fear
death, but strong, bolde, and well har
Esay.xxv. in Christe: Thei maie saie, Death wh
is thy sting: Death where is thy victo
The stynge of Death is synne: and
power of synne is the Lawe. But th
kes bee vnto GOD, whiche hath gi
vs the victorie, through our Lorde Je
Christe.

Let vs heare also more sentences,
of godlie and mightie consolation.

ii.Cor.iiii. He that hath raised vp Iesus, s
raise vs vp also with Iesus.

Philip.iiii. Our conuersation is in heauen, f
whence we doe looke for the sauiour
lorde Iesus Christ, whiche shall chan
our vile bodie, that it maie be like fa
ned vnto his glorious bodie, acco
to the woorkyng of his power, by
whiche also he is able to subdue all t
ges vnto hymself.

ye are dedde, and your life is hid with Colos.iiii.
riste in God, but when Christe your
e shall appeare, then shall ye also ap-
ere in glorie with hym.

Wee woulde not brethren, that ye i. Thess.iiii.
uld bee ignorannte concernyng theim
t sleape, that ye sorrowe not also as o-
er doe, whiche haue no hope. For if we
eue that Jesus Christe died, and rose
ine: Euen theim also whiche are a
pe through Jesus, shall GOD bryng
th hym.

Saicte Paule also doeth comforte Ti- ii. Tymot.ii.
the with the article of resurrection,
ng: Remēber the Lorde Jesus Christ
yng the seede of David, rose againe
n the dedde, accordyng to my Gospell.
if we bee dedde with hym, wee shall
liue with hym. If we suffer pacient-
ve shall also reigne with hym.

It was written also to the Hebrues, Hebr.ii.
Christe tasted death for all menne,
that he was partaker of fleashe and
d: firste became verie manne, that he
ht destroye hym, whiche had the rule
ath (that is) the Deuill, and that he
ht deliuer them, whiche were in bō-
all their life tyme, by the reason of

the

hearing of Christes Gospell: is so vn
the feare of death.

ij.Tim.iiij. God hath deliuered vs, and called
with an holy calling, not according to
workes, but according to his purpose
grace, whiche is giuen vs in Christe J
before the time of the world, but is n
made manifeste by the appearyng of
sauiour Jesus Christ, whiche truely
destroied death, and hath brought life
immortalitie to light, by the Gospell.

j.Ihon.iij. Wee knowe that wee are transl
from life to death, bicause wee love
brethren.

Ihon.iiij In this hath the loue of God appe
in vs, bycause God sent his onely be
ten sonne into the worlde, that we m
lyue thorowe him.

Ihon.xix. I knowe that my redeemer doth
and in the laste daye I shall ryse ag
& againe be wrapped in my owne sk
And in my owne flesche shall see
whome I my selfe shall see, and thes
eyes shall beholde and none other.

These places of holy Scripture,
suche lyke, if we diligently remem
and faythfully imbrace: we shall pe
great consolation and comfort. And

saint Paule reioyce, that we knowe Philip.iij.
ste, and the power of his resurre-
, whereby death is ouercommed.
ther is there now (to these that be-
in Christe) anye thing in death ter-
, or to be feared, sauing onely the
ge and outwarde forme, hurte it can
Lyke as a deade serpent, keepeth
is olde fearefull shape, and forme,
sting, or to doe harme, it hath no
r at all. And lyke as by the brazen
ent whiche Moyses by Gods com-
ndement set vp in the desert, when
s looked vpon, through the power of
s worde, men were deliuered from
er of the liuely and venymous Ser-
s: so our death is made harmelesse,
wee deliuered from the feare and
ger of it, so oft as wyth the eyes of
ithe, wee doe beholde the health-
nd medicinable death of Christ. In
sion, death is nowe become an I-
, and shadowe of death, yea, the en-
ce and gate of lyfe. For Christe Ihon.viij.
s truth it felfe, saith. If any man
my worde, he shall neuer see death:
man trusting to the mercy of God,
gh faith whiche he conceiueth by
hearyng

and knit to Christe hys Lorde and m
ster, that he cannot be plucked, nor se
rate from him.

The bodye in dede for a time is se
rate from the soule, but in certaine h
of rysing againe to euerlasting lyfe. S
so he that beleueth in Christe doth
see nor feele the euerlastinge death
bodye and soule, whiche is euerlast
damnation. For the death of good me
nothyng els, but a departure from
transitorie and mortall life: to imm
talitie to Christe, to his Aungelles
Saincte s.

Hell and damnation.

Deth offer it self at the
wer of death, so that m
tymes manne doeth gr
ly feare, least he bee ab
from the fauour of G
and appointed to euerlastyng pain. S
Deuill (whiche seeketh by all me
howe to deuoure vs) stirryng vp in
myndes many dangerous and troub
thoughtes, concernyng our election,
predestination.

¶ A medicine against the feare of Helle and damnation.

WHen the deuill goeth about, to cause vs to dispaire, or to doubt of our election: whether wee bee of the nomber of them that are appointed euerlastyng life or no. In any wise let not bee to bolde in copyng with hym, t vs not enter disputation against hym or he is to subtile and expert for vs) but ie shortly vnto hym. Awaie Sathan ith sorrowe, it is written, thou shalte t tempt the Lorde thy God. For seyng at God as a moste louyng father, hath t onely giuen vs life, fedde, and preser d vs, to this hower: but also hath en ed, and euen loden vs from tyme to me with his singuler benefites, what onesse were it contrary to our former perience, now to doubte of his mercie? hath receiued vs into his flocke by ptisme. He hath sente vs the Gospell is grace, wherein he hath promised become our father. We haue been fed h the flesche and blood of his Sonne Sauiour Christe, in remembraunce our debtes bee paied, and we acqui-

ted, why should wee now then doub
the good will of God towarde vs? Le
not therefore admitte the doubtfull,
daungerous imaginations of our p
stimation, whiche the Deuill like a
tie, and malicious marchaunte dooet
bour to iustle. But lette vs thinke
suche sentences, as God would hau
myndes occupied withall, whiche C
hymselfe hath prescribed, as Ihon
where he saieth. GOD hath so loue
worlde, that he hath giuen his onel
gotten soonne, that whosoeuer bele
in hym shall not perishe, but haue l
uerlastyng. Loe, here wee see th
whiche beleueth in Christ, whiche
fully acknowledgeth Christe to be
sanctification, iustice, redemption, a
tisfaction, can not bee dampned, but
sured of euerlastyng life. So many
ceiue faithe by hearyng of Gods wo
and so trust stedfastly vpon the me
Christ. Undoubtedly thei be of the
ber of those, whiche bee chosen to e
styng blisse, knowen before in C
predestinate, and written longe
the booke of life. These thinges be
certaine, and moste true, God can n

ceyue, nor be deceyued: Suche is his
od will, so hath he purposed and de-
ed afore the worlde beganne, what
inges so euer therefore oure enimie
e Deuill (spyting oure saluation, and
king oure destruction) shall put in
re minde contrarie to this doctrine.
t them not moue vs, let them not
ke vs afrayde, but let vs trust truely
Christe: and so shall he become ours,
wee become his, who being our god
de, we can not perishe, nor bee dam-
. For he wyll lose none of those that Ihon.x.
father hath giuen him, wee muste
oure eyes vpon Christe, we muste
to hym, we muste cleaue to hym. He
ure onely and true Sauiour, who
te be apprehended, and imbraced by
, if we looke to be saued. For they
beleeue rightly in Christe, they are
estinate to euerlasting life.
ere we muste diligently remember
earnestly expende the godly exhor-
n of Saincte Paule, whithe he wri-
in the xy. to the Hebrues, whose Hebr.xij.
es be these. Let vs runne by pa-
e vnto the battaile that is set afore
ooking vnto Jesus the author and

finisher of faithe, whiche when the io
was set afore him, suffered the Cross
and dispised the shame, and sitteth at t
right hande of the seate of God.

Furthermore, all the grieuous tem
tations, and afflictions that Christe su
fered, he suffred them for oure sakes. S
Hebre.iiij. saincte Paule saieth, also in the fourth
the Hebrues, we haue not a highe Pri
that is not able to haue compassion
our weakenesse: but suche one was pr
ued in all pointes without synne: let
therefore with boldenesse go vnto t
seate of his grace, that we may obtay
mercie, and finde grace to helpe in tim
of neede.

Let vs in any wyse consider and de
pely imprint in our hartes, Christe to
giuen vnto vs, not onely to the ende th
we might be redeemed, reconcyled, a
made partakers of euerlasting salu
tion: but also that in him we might ha
an example, bothe how to liue, and al
howe to ende our life. Neyther can a
man liue, suffer, or die well: vnlesse
looke vpon and followe the lyfe, suff
ring, and death of Christe: if therefo
we desire to ende this life well & godl

t vs consider and remẽber, how Christ haued himselfe in the bitter and smarte onie, when hanging vpon the Crosse, e was assaulted with diuers, fierce, and ost grieuous temptations, and praye at wee maye haue grace to folo we his ample.

FIrst he was tempted with synne, when being hanged betwirt twoo theeues as a notable and hainous synner: it was said vnto him, thou be the sonne of God, come downe om the crosse. By this contumelious oyce, what doe they signifie else, but at they iudged him a naughty and vnolye person, suche one as by craft, subtie, falsehood, socerie, and other vnwfull meanes had deceyued the peole, bad blynded the worlde, and to be thing lesse than the sonne of God. Math.xxvij.

Euen in lyke maner at the houre of ath, doth the Deuill tempt man, what euer man hath cõmitted against God, the synnes that euer he did, he sheeth vnto him, he doth exaggerate them the vttermost: to the ende, that the

multitude, and hainousnesse of them c
sidered, and perceyued, man shoud dou
of the mercy and fauour of God, and,
fall into desperation. Here we had nee
to stande sure, and euery one of vs h
neede to aunswere our enimie, thus te
pting vs after this maner: I knowled
my selfe to haue synnes aboue all nu
ber, and measure but Christe: who ne
synned, in whose mouth was founde
guile, who is that verie innocent lamb
hath suffred death for my synnes, he ha
washed them away, he hath satisfied
boundantly for them, how many, a
how great so euer they were, Christe
death pertayneth also to me, he wa
wounded also for my iniquities, he w
bruised for my vngraciousnesse, by h
stripes I am also healed. All my synn
hath Christe taken to himselfe, so th
now, I haue none (thankes be to Chri
who hath satisfied for them in his ow
body.

Esay.liij.

Christ was tẽpted also with deat
when it was sayde vnto him, h
hath saued other, but he can n
saue hymselfe. (As though it shoulde

Math.ij.

ydc) he is now at a poynt, he must dye,
ere is no reamedie, he can not escape.
hus doeth our olde and erreconcible
imie, labor to feare vs with death, but
vs holde out the buckeler of fayth in
hrist against him, let vs remember
at Christe our Lorde, King of glorie,
Prince of life, coulde not be ouer-
mmed, nor holden of death, but though
once tasted of death: he nowe liueth
reigneth for euer. This Lord of ours
ll not leaue vs, nor suffer death to ere-
e any tyrante againcte vs, that after
hath suffered vs to be tẽpted a while,
will also that we dye corporally: all
t is wholy for our welth.

Neyther could we cotherwyse come
euerlastyng life, but by tẽporall death.
le must therefore leaue this present
e, ere we can inherite the eternall
e. Also this corporall death, bringeth
s commoditie, that by tasting the bit-
nesse and sowernesse of it, we haue
perience and knowe the exceding loue
t Christe bare towarde vs, and the
stimable benefite, that he did for vs
lensing our synnes, in abolishing of
th, in breaking vp of Hell gates, and

all by his death.

Otherwyse, wee coulde neuer h
knowne the power of Christ, in abol
yng of death, wée could neuer haue i
esteemed the excellency of this bene
wee coulde neuer haue seene how i
cause we haue to giue thankes to C
our Lorde and redeemer. Christe ly
truely, we shall also liue. And this co
rall death to vs shall be nothyng els
a sweete and holsome slepe, an entr
and gate into the true and blessed
For after this transitorie life, the
ginne we first truely to liue.

Thirdlie, Christe was tem
with helle, or euerlastyng
nation, when it was saied
hym, he hath trusted in G
let hym nowe deliuer hym, if he wil
though thei should saie. Now it app
that he hath hoped in God in vaine.
God will none of hym, he hath for
hym, he liketh hym not, he doeth ab
hym, he will caste hym doune to hel
perpetually condemned him. Wh
fore the temptour shall assaie at vs
like temptations, wee maie not fa

maie not be afraied, we maie not bee
couraged, but commende our self who-
o Christ, hang vpon hym who is who-
urs, who hath giuen hymself wholie
s, so that synne, death, nor helle, hath
hyng to doe with vs. Christe with an
stimable price, his own bloud hath de-
ered vs from the tyrannie of the De-
l, and euerlastyng damnation, he is be-
ne our innocencie, our life, and our in-
e. Let vs take hede in any wise, that
tourne not our hartes from Christe,
cified. If we cleaue to hym, we are set
pon a sure, and inexpugnable rocke, a-
nst the whiche, all the power of hell is
e to dooe nothyng. So that wee maie
ly exclaime, and euery one saie with
iste: I prouided the Lorde afore my
s alwaie, for he is at my right elbowe Psal. xvj.
t I should not be moued, therefore my
te hath been glad, and my tonge hath
yced: moreouer, my flesche shall reste
ope. By faithe in Christe we become
sonnes of God, the brethren and co-
es of Christ, and partakers of euerla-
g life, by this faithe departyng here,
e shall goe to the kyngdome prepared
the electe, afore the beginnyng of the
worlde.

worlde. And if in the feruentnesse of th
temptations, our faith begin to wauer
we do not beare paciently the will of o
heauenly father, if our loue toward G
ware faint, & cold, if our hope begin to
feble and weake: and therefore we be
to feare, least God and wee be not all a
full pointe, but ý he is yet displeased w
vs, whiche rẽptation surely is very gr
uous, painful, dangerous & harde to ou
come: we must call to remẽbrauce Chr
to haue suffered for vs so intollerable, a
inuincible temptations, that there ap
red no help, no comfort, no refuge, wh
in God and the whole worlde, seemed
haue forsakẽ him, and to be against hy
in so muche that he exclaimed, O my g
O my God, why haste thou forsaken m
Oh here was a greeuous temptation.
sharpe and bitter death that Christe s
fered for vs, and all to make the wa
the crosse and death easie vnto vs. Th
fore, seyng that Christe of his owne fr
will, caste hymself into the fælyng of
tollerable paine, calamitie, and anxiet
(GOD our moste louyng father, bee
therewith content) vndoubtedly he k
weth, and cõsidereth our infirmities.

btedly he will not deale with vs, ac-
dyng to the rigour of the Lawe, but
l beare muche with vs, and pardon
ny thynges to our infirmitie. Dooeth
Christ speake to all men? Dooeth he
cal men, when he saieth: Come vnto
all you that doe labour, and are laden,
I shall refreshe you? How can there
any greater consolation? Howe could
riste speake more mercifull too vs?
here be many things that pinche, vexe,
trouble manne grauously, but what
ng is it, that can trouble the conscience
synner more, then when he doubteth
he mercie of God, then when he fea-
h least God will cast hym of, then whe
can not perswade hymself, to conceiue
truste of Gods mercie, but imagine
t as a withered member he shal cutte
and cast awaie.

Here we had nede of Christes presence
, here we had nede of spedie comfort,
t this violent tempest ouerwhelme, f
une vs. But let vs not fear, Christ is
dissembler, he will stand by his worde
wil performe his promise, he wil help,
refreshe. Therefore when we begin
remble, and feare in our conscience,

when

when we begin to doubt of Gods merc
when we perceiue our faithe to be fee
Let vs forthwith call vpon God, and th
feruently, and that instantly, euen fr
the bottome of our harte, that he tour
not his face from vs.

Let vs poure before hym al that do
trouble vs. Let vs disclose to hym all
miserie, our imbecilitie, our incredulit
Let vs crie with the Disciples: Lorde
crease our faiche. And with the Father
the lunaticke, Lorde we beleue, help
incredulitie. And with the Prophet, lo
make haste to helpe vs. For thy merci
aboue all thy woorkes. O moste loui
O moste mercifull father, Lorde God
our healthe, our onely helpe and refu
Enter not into iudgement with thy
nauntes. Christ is our iustice, our rede
ption, and innocencie, he for vs hath
fered moste better and cruell death.

Luke.xvij.

Marke.ix.

Psal.lxix.

Let these thinges moue thée, O fat
of mercie: for this thy soonne our saui
Christes sake, haue mercie vpon vs:
Arme and strength our harte in faith
fort vs with the consolations of thy
spirite, that we maie finally obtaine
euerlasting, through Christ our lord.

After this sort, if we (labouring wrestyng, and striuyng with our imbecilitie, accusing before God, and lamentyng our pusillitie, and incredulitie) doe catche holde Christ, and cleaue fast to hym, earnestly and feruently destryng his helpe, that will vouchsafe to take our place, and to supplie that is lackyng in vs. These thinges if we doe surely, all thynges shall bee well, wee shall auoide and escape easely, daunger and peril, wee shall bee saufe enough. For these twoo, to beleeue in Christe, and with harte to desire faithe, doeth not muche differ the one from the other. For though wee feele yet greate weakenesse, and imperfection in our selfe, this ought to comforte vs, that God willeth, and commaūdeth that he shouldbee called vpon, that he hath promised to heare, and help these, that call rightly vpon hym. Now, as nothyng is more iustly necessarily desired then true faithe, so God heareth no praier sooner, nor more gladly, then when man findyng nothynge in hymselfe, doeth acknowledge his owne infirmitie, his owne miserie, his owne beggerlinesse, doeth accuse, and

lamente

lamente his owne incredulitie, and b
deepe sighes, and hartie desires calleth
faithe. These sighes, these desires, t
praiers, this little sparke of faithe, is
very seede of God, wrought in vs by
whiche saieth of Christe by the Pro
Esaye, that he shall not quenche the s
kyng flare, nor breake the brused Re
Therefore let vs stedfastly beleeue, a
the least earnestly and hartely praie,
wee maie beleeue, bewailyng afore
our lacke of faithe, whiche thynges i
doe, we neede not doubte, but we be
cepted of God, we bee taken for his
dren. For it is not for nought, nor in
that he hath laied our imbecillitie
synnes, vpon his onely begotten soon
Matth.v. backe. In Matthewe it is saied: bless
those that mourne, for thei shall bee
forted: blessed bee those that hunger
righteousnesse, for thei shall bee sati
These wordes are spoken also to vs,
maie iustly be applied to vs, we mou
and are sorie in our hartes, that we
mispended our life paste. Wee wish
desire, yea, we euen hunger and thi
ter righteousnesse. Lette vs bee o
cheare, wee shall obtaine our desire.

ll bee comforted, we shall bee compted
e afore God, for Christe our Sauiour
sake. Finally, let vs after this exam-
of Christe, and saincte Steuen, com-
nde our soules into the handes of God
beauenly father, saiyng euery one af-
this maner.

Moste mercifull Father, I
cōmende into thy holie han-
des my spirite, yea, thy spi-
rite, for thou hast created it,
thou hast committed it for a
e, to the bodie, thou hast giuen it thy
e Image and similitude. Thou haste
e for the redemption of it, thy owne
e dearely beloued soonne to shed his
d. This the spirite. I resigne into thy
es, O God of all mercie, I am thyne
hat I am, I beseche thee refuse not
y owne, but receiue, keepe, and
place me in euerlastyng glo-
rie, for the sake of Je-
sus Christ, thy
onelie be-
got-
ten sonne.
Amen.